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THE

MARROW

OF

MODERN DIVINITY,

IN TWO PARTS.

PART I.

TOUCHING BOTH THE COVENANT OF WORKS AND THE COVENANT OF GRACE; WITH THEIR USE AND END, IN THE TIME OF BOTH THE OLD AND NEW TESTAMENTS. CLEARLY DESCRIBING THE WAY TO ETERNAL LIFE BY JESUS CHRIST.

IN A DIALOGUE BETWEEN

Evangelista, a Minister of the Gospel; *Nomista*, a Legalist; *Antinomista*, an Antinomian; and *Neophitus*, a young Christian.

BY EDWARD FISHER, A. M.

WITH NOTES, BY THAT EMINENT AND FAITHFUL SERVANT OF JESUS CHRIST,
MR. THOMAS BOSTON,
LATE MINISTER OF THE GOSPEL AT ETTRICK.

TO WHICH IS ADDED,

THE TWELVE QUERIES,

WHICH WERE PROPOSED TO THE TWELVE MARROW-MEN, BY THE COMMISSION OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, 1721; WITH THE MARROW-MEN'S ANSWERS TO SAID QUERIES.

2 Cor. 13: 8. For we can do nothing against the truth, but for the truth.

First American, revised from the eighth Scottish Edition.

PITTSBURGH:
PUBLISHED BY WILLIAM PAXTON.
D. & M. Maclean, printers.

1830.

Western District of Pennsylvania, to wit:

[L.S.] Be it remembered, that on the ninth day of February, in the fifty-fourth year of the Independence of the United States of America, A. D. 1830, William Paxton, of the said district, hath deposited in this office, the title of a Book, the right whereof he claims as proprietor, in the words following, to wit:

"The Marrow of Modern Divinity, in two parts. Part I. Touching both the Covenant of Works and the Covenant of Grace; with their use and end, in the time of both the Old and New Testaments. Clearly describing the way to eternal life by Jesus Christ. In a Dialogue between Evangelista, a minister of the Gospel; Nomista, a legalist; Antinomista, an antinomian; and Neophitus, a young Christian. Part II. Touching the most plain, pithy, and spiritual exposition of the Ten Commandments; the examination of the heart and life by them; the reason why the Lord gave them; and the use that both unbelievers and believers are to make of them. In a Dialogue between Evangelista, a minister of the Gospel; Nomologista, a pratler about the Law; and Neophitus, a young Christian. With an Appendix, containing the difference between the Law and the Gospel. By Edward Fisher, A. M. With notes, by that eminent and faithful servant of Jesus Christ, Mr. Thomas Boston, late minister of the gospel at Ettrick. To which is added, the Twelve Queries, which were proposed to the twelve Marrow-men, by the commission of the General Assembly of the Church of Scotland, 1721; with the Marrow-men's Answers to said Queries. 2 Cor. 13: 8. For we can do nothing against the truth, but for the truth. 1 Tim. 1: 8. We know that the law is good, if a man use it lawfully. First American, revised from the eighth Scottish edition."

In conformity to the Act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned." And also to the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

E. J. ROBERTS, Clerk.

MR. CARYL'S RECOMMENDATION AND IMPRIMATUR.

I HAVE perused this ensuing Dialogue, and find it tending to peace and holiness; the author endeavoring to reconcile and heal those unhappy differences, which have lately broken out afresh amongst us, about the points therein handled and cleared: for which cause, I allow it to be printed, and recommend it to the reader, as a discourse stored with many necessary and seasonable truths, confirmed by scripture, and allowed by many approved writers: all composed in a familiar, plain, moderate style, without bitterness against, or uncomely reflections upon, others: which flies have lately corrupted many boxes of (otherwise precious) ointment.

JOSEPH CARYL.

May 1, 1645.

PREFACE.

WHOSOEVER thou art, to whose hands this book shall come, I presume to put thee in mind of the divine command, binding on thy conscience, Deut. 1: 17. "Ye shall not respect persons in judgment, but you shall hear the small as well as the great." Reject not the book with contempt, nor with indignation neither, when thou findest it entitled, *The Marrow of Modern Divinity*, lest thou do it to thine own hurt. Remember, that our blessed Lord himself was accounted "a friend of publicans and sinners," Mat. 11: 19. "Many said of him, He hath a devil, and is mad; why hear ye him?" John 10: 20. The apostle Paul was slanderously reported to be an Antinomian; one who, by his doctrine, encouraged men to do evil, Rom. 3: 8. and made void the law, verse 31. And the first martyr, in the days of the gospel, was stoned for pretended "blasphemous words against Moses, and against the law." Acts 6: 11, 13.

The gospel method of sanctification, as well as of justification, lies so far out of the ken of natural reason, that if all the rationalists in the world, philosophers and divines, had consulted together to lay down a plan, for repairing the lost image of God, in man, they had never hit on that which the divine wisdom hath pitched upon, *viz:* That sinners should be

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sanctified in Christ Jesus, 1 Cor. 1: 2. by faith in him, Acts 26: 18. Nay, being laid before them, they would have rejected it with disdain, as foolishness. 1 Cor. 1: 23.

In all views, which fallen man hath, towards the means of his own recovery, the natural bent is to the way of the covenant of works. This is evident in the case of the vast multitudes throughout the world embracing Judaism, Paganism, Mahometanism, and Popery. All these agree in this one principle, "That it is by doing men must live," though they hugely differ as to the things to be done for life.

The Jews, in the time of Julian the apostate, attempted to rebuild their temple, after it had lain many years in ruins, by the decree of heaven never to be built again; and ceased not, till, by an earthquake, which shook the old foundation, and turned all down to the ground, they were forced to forbear, as Socrates the historian tells us, *lib.* 3: *cap.* 20. But the Jews were never more addicted to that temple, than mankind naturally is, to be building on the first covenant: and Adam's children will by no means quit it, until mount Sinai, where they desire to work what they do work, be all on fire about them. O that those, who have been frighted from it, were not so ready to go back towards it.

Howbeit, that can never be the channel of sanctification, what way soever men prepare it, and fit it out for that purpose; because it is not, by divine appointment, the ministration of righteousness and life. 2 Cor. 3.

And hence it is always to be observed, that as the doctrine of the gospel is corrupted, to introduce a more rational sort of religion, the flood of looseness and licentiousness swells proportionably; insomuch that morality brought in for doctrine, in room and stead of the gospel of the grace of God, never fails to be, in effect, a signal for an inundation of immorality in practice. A plain instance of this, is to be seen in the grand apostacy from the truth and holiness of the gospel, *viz.* Popery: and on the other hand, real and thorough reformation in churches is always the effect of gospel-light breaking forth again from under the cloud which had gone over it; and of this the church of Scotland, among others, hath oftener than once had comfortable experience.

The real friends of true holiness do then exceedingly mistake their measures, in affording a handle, on any occasion whatsoever, for advancing the principles of legalism; for bringing under contempt the good old way, in which our

fathers found rest to their souls, and for removing the ancient land-marks which they set.

It is now about fourscore years since this book made its first entrance into the world, under the title of *The Marrow of Modern Divinity*, at that time, not unfitly prefixed to it: but it is too evident, it hath outlived the fitness of that title. The truth is, the divinity therein taught, is no more the *modern*, but the *ancient* divinity, as it was recovered from underneath the antichristian darkness; and as it stood, before the tools of the late refiners on the Protestant doctrine were lifted up upon it: a doctrine which, being from God, must needs be according to godliness.

It was to contribute towards the preserving of this doctrine, and the withstanding of its being run down, under the odious name of Antinomianism, in the disadvanageous situation it hath in this book, whose undeserved lot it is to be every where spoken against, that the following notes were written.

And herein two things chiefly, have had weight. One is, lest that doctrine, being put into such an ill name, should become the object of the settled aversion of sober persons; and they be thereby betrayed into legalism. The other is, lest in these days of God's indignation, so much appearing in spiritual judgments, some taking up the principles of it, from the hand of this author and ancient divines, for truth; should take the sense, scope, and design of them, from (now) common fame; and so be betrayed into real Antinomianism.

Reader, Lay aside prejudices, look and see with thine own eyes, call things by their own names, and do not reckon Anti-Baxterianism, or Anti-Neonomianism to be Antinomianism; and thou shalt find no Antinomianism taught here; but thou wilt perhaps be surprised to find, that that tale is told of Luther, and other famous Protestant divines, under the borrowed name of the despised *E. F.* the author of the *Marrow of Modern Divinity*.

For the ease and benefit in this edition, the book is divided into chapters and sections, greater and lesser, according to the subject-matter, with running titles, not used in any edition of it heretofore: typographical errors, not a few, are by comparing copies of several impressions, here corrected: the periods, which, in many places were somewhat indistinct, are, through the whole, more carefully distinguished, rendering the sense of the author more clear: the letters of reference,

brought into the Edinburgh edition 1718, for avoiding of the side margin, which preceding editions had, are here retained for the same reason; and so are the scripture texts in the body of the book, which were there brought from the side margin of foregoing impressions: the proper place being assigned to such of them as were found to be misplaced. The appendix is reserved for the second part, where the author himself placed it.

As for the notes, in them, words, phrases, and things are explained; truth cleared, confirmed and vindicated, the annotator making no bones of declaring his dissent from the author, where he saw just ground for it.

I make no question but he will be thought by some to have construed too favorably several passages: but, as it is nothing strange, that he incline to the charitable side, the book having been many years ago blessed of God to his own soul; so, if he have erred on that side, it is the safer of the two, for thee and me, judging of the words of another man, whose ends, I believe with Mr. Burroughs, to have been *very sincere for God, and the reader's good.* However, I am satisfied he has dealt candidly in that matter, according to his light.

Be advised always to read over a lesser section of the book, before reading any of the notes on it, that you may have the more clear understanding of the whole.

I conclude this preface, in the words of two eminent professors of theology, deserving our serious regard.

"I dread mightily that a rational sort of religion is coming in among us: I mean, a religion that consists in a bare attendance on outward duties and ordinances, without the power of godliness; and thence people shall fall into a way of serving God, which is mere deism, having no relation to Christ Jesus, and the spirit of God." Memoirs of Mr. Haliburton's life, page 199.

"*Admoneo igitur vos, &c. i. e.* Therefore I warn you, and each one of you, especially such as are to be directors of the conscience, that you exercise yourselves in study, reading, meditation and prayer, so as you may be able to instruct and comfort both your own and others' consciences in the time of temptation, and to bring them back from the law to grace, from the active (or working) righteousness to the passive (or received) righteousness: in a word, from Moses to Christ." *Luth. comment. in epist. ad Gal.* p. 27. *April*, 1726.

TO THE READER.

If thou wilt please to peruse this little book, thou shalt find great worth in it. There is a line of a gracious spirit drawn through it, which hath fastened many precious truths together, and presented them to thy view: according to the variety of men's spirits the various ways of presenting known truths are profitable. The grace of God hath helped this author in making his work; if it in like manner help thee in reading, thou shalt have cause to bless God for these truths thus brought to thee, and for the labors of this good man, whose ends, I believe, are very sincere for God and thy good. JER. BURROUGHS.

ADVERTISEMENT.

Whereas it hath been handed about, and by some published to diminish the credit of the ensuing book, that the author, Edward Fisher, was a poor illiterate barber, without any authority to vouch it; it is thought proper to prefix the following account of him, from Wood's *Athenæ Oxoniensis*, Vol. II. p. 198.

"Edward Fisher, the eldest son of a knight, became a gentleman commoner of Brazen-nose College, Aug. 25, 1627, took on his degree in Arts, and soon after left that house. Afterwards, being called home by his relations, who were then, as I have been informed, much in debt: he improved that learning, which he had obtained in the university, so much, that he became a noted person among the learned, for his great reading in ecclesiastical history, and in the fathers, and for his admirable skill in the Greek and Hebrew languages. His works are,

"I. An appeal to the conscience, as thou wilt answer it at the great and dreadful day of Jesus Christ. Oxford, 1644. Quarto.

"II. The Marrow of Modern Divinity. 1646. Octavo.

"III. A Christian Caveat to old and new Sabbatarians. 1650.

"IV. An answer to sixteen queries, touching the rise and observation of Christmas."

TESTIMONIES.

Occasionally lighting upon this dialogue, under the approbation of a learned and judicious divine; I was thereby induced to read it, and afterwards, on a serious consideration

of the usefulness of it, to commend it to the people in my public ministry.

Two things in it especially took with me: First, The matter, the main substance being distinctly to discover the nature of the two covenants, upon which all the mysteries, both of the law and gospel, depend. To see the first Adam to be *primus fœderatus* in the one; and the second Adam in the other: to distinguish rightly between the law standing alone as a covenant, and standing in subordination to the gospel as a servant; this I assure myself to be the key, which opens the hidden treasure of the gospel. As soon as God had given Luther but a glimpse of this, he professed that he seemed to be brought into Paradise again; and the whole face of scripture to be changed to him:* and he looked upon every truth with another eye.

Secondly, The manner; because it is an *irenicum*, and tends to an accommodation and a right understanding. Times of reformation have always been times of division: Satan will cast out a flood after the woman, knowing that more die by the disagreement of the humors of their own bodies, than by the sword; and that, if men be once engaged, they will contend, if not for truth, yet for victory.

Now, if the difference be in things of lesser consequence, the best way to quench it, were silence. This was Luther's counsel, given in an epistle written to the divines assembled in a synod at Nuremberg: *Meum consilium fuerit* (*cum nullum sit ecclæsiæ periculum*) *ut hanc causam finiatis, vel ad tempus sopitam* (*utinam extinctam*) *jacere, donec tutiore et meliore tempore, animis in pace firmatis, et charitate adunatis, eam disputetis.* I think it were good counsel concerning many of the disputes of our times.

But if the difference be of greater concernment than this, the best way to decide it, is to bring in more light; which this author has done, with much evidence of scripture, backed with the authority of most modern divines: so that whoever desires to have his judgment cleared in the main controversy between us and the Antinomians, with a small expense, either of money or time, may here receive ample satisfaction. This I testify, upon request, professing myself a friend to both truth and peace.

November 12. W. STRONG.

* Portis apertis Paradisum intrasse. Tom. 1.

TO THE READER.

THIS book, at first well accommodated with so valuable a testimony as Mr. Caryl's; besides its better approving itself to the choice spirits every where, by the speedy distribution of the whole impression; it might seem a needless or superfluous thing, to add any more to its praise: yet, meeting with detracting language from a few, (by reason of some phrases, not duly pondered, or rightly understood) it is thought meet, in this second impression, to relieve that worthy testimony, which still stands to it, with fresh supplies; not for any need the truth therein contained has of it, but because either the prejudice or darkness of some men's judgments requires it; I therefore, having thoroughly perused it, cannot but testify, that, if I have the least judgment, or relish of truth, "he that finds this book, finds a good thing," and not unworthy of its title; and may account the saints to have obtained favor with the Lord in the ministration of it; as that which, with great plainness and evidence of truth, comprises the chief (if not all the) differences that have been lately engendered about the law. It has, I must confess, not only fortified my judgment, but also warmed my heart; inculcating throughout the whole, the clear and familiar notion of those things by which we live, (as Ezek. 16 speaks in another case) and it appears to me to be written from much experimental knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confess, to the glory of God, he "is no respecter of persons;" and endeavor to "know no man henceforth after the flesh," nor envy the compiler the honor to be accounted, as God has made him in this point, a healer of breaches, and a restorer of the overgrown paths of the gospel. As for my own part, I am so satisfied in this testimony I lend, that I reckon whatever credit is thus pawned, will be a glory to the name that stands by, and avows this truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE.

GRACE AND PEACE TO YOU IN CHRIST JESUS.

My loving Friend in Christ,

I HAVE, according to your desire, read over your book, and find it full of evangelical light and life; and I doubt not, but the oftener I read it, the more true comfort I shall find in the knowledge of Christ; the matter is pure, the method is apostolical, in which the works of love, in the right place, after

the life of faith, are effectually required. God has endowed his *Fisher*, with the net of a trying understanding, and discerning judgment and discretion; by which, out of the crystaline streams of the well of life, he has taken a mess of sweeter and wholesomer fish than the world can afford; of which, if I could daily have enough, I should not care for the flesh, or the works thereof. SAMUEL PRITTIE.

PREFACE TO A NEW IMPRESSION OF THIS BOOK.

This book came to my hand by a merciful and most unexpected disposure of providence, and I read it with great and sweet complacence. It is now entirely out of print, though much desired and highly prized by many exercised to godliness, who had the happiness to see and peruse it. But, in regard one copy could not serve many, and the demands for it are strong by sundry excellent ones of the earth, and some persons of a clear discerning in these most necessary and weighty matters; the motion of a new impression fell in, from desires of more light, excited by the spirit of truth in the hearts of wisdom's children, and some of these endowed with learning as well as piety. It contains a great deal of the marrow of revealed and gospel truth, selected from authors of great note, clearly enlightened, and of the most digested experience; some of whom were honored to do eminent and heroic services in their day. Thus the Christian reader has the flower of their labors communicated to him very briefly, yet clearly and powerfully. And the manner of conveyance, being by way of amicable conference, is not only fitted to afford delight to the judicious reader, but also the advantage of trying, through grace, his own heart the more exactly, according to what echo it gives, or how it relishes the several speeches of the communers. Touching the matter, it is of the greatest concern, *viz.* The stating aright both law and gospel, and giving true and clear narrations of the course of the cloud of witnesses, in following which, many have arrived at a glorious rest. The excellent accounts are managed in such a manner as to detect the rocks on each hand, on which the danger of splitting is exceedingly great. Here we have the greatest depths and most painted delusions of hell, in opposition to the only way of salvation, discovered with marvellous brevity and evidence, and that by the concurring suffrages of burning and shining lights, men of the clearest

experience, and honored of God to do eminent service in their day, for advancing the interests of our Lord's kingdom and gospel.

The exhibition of gospel-light has been the choice mean, blessed by the Lord, for effecting great things, in the several periods of the church, since that light shined in Paradise, after our first sin and fall: and ever since the balance has swayed, and will sway, according as it is seen or extinguished. When gospel light is clear, and attended with power, Satan's kingdom cannot stand before it; the prince and powers of darkness must fall as lightning from heaven. And, on the contrary, according to recessions from thence, Christian churches went off by degrees, from the only foundation, even from the rock Christ, until the man of sin, the great Antichrist, did mount the throne. Nevertheless while the world is wondering after the beast, behold! evangelical light breaks forth in the midst of Papal darkness; at which Antichrist's throne shakes, and is at the point of falling; yet his wounds are cured, and he recovers new strength and spirits, through a darkening and perversion of the glorious gospel by anti-evangelical errors and heresies.

That the tares of such errors are sown in the reformed churches, by men too who profess reformed faith, and who lay to heart the purity of the gospel doctrine is beyond debate. Such dregs of Antichristianism yet remain, or are brought in amongst us. Herein the words of the apostle are verified, *viz.* "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them:" and as this renders the essays for a further diffusion of evangelical light the more necessary and seasonable; so there is ground to hope, that, in this way the churches of Christ will gradually get the ascendant, over their enemies, until the great Antichrist shall fall, as a trophy before a gospel dispensation. For the Lord will "destroy him by the breath of his mouth, and with the brightness of his coming." That this excellent and spiritual piece may be blessed to the reader, is the prayer of, &c.

Their sincere well wisher and servant in the work of the gospel.

Charnock, Dec. 3, 1717. JA. HOG.

TO THE HONORABLE

COLONEL JOHN DOWNES, ESQ.

ONE OF THE MEMBERS OF THE HONORABLE HOUSE OF COMMONS IN PARLIAMENT, JUSTICE OF PEACE, AND ONE OF THE DEPUTY-LIEUTENANTS OF THE COUNTY OF SUSSEX, AND AUDITOR TO THE PRINCE HIS HIGHNESS OF THE DUTCHY OF CORNWALL, E. F. WISHETH THE TRUE KNOWLEDGE OF GOD IN JESUS CHRIST.

Most Honored Sir,

ALTHOUGH I observe that new editions, accompanied with new additions, are sometimes published with new dedications; yet so long as he who formerly owned the subject, doth yet live, and hath the same affections towards it, I conceive there is no need of a new patron, but of a new epistle.

Be pleased then, most honored Sir, to give me leave to tell you, that your clemency of place did somewhat induce me, both now and before, to make choice of you for its patron; but your endowments with grace did invite me to it, God having bestowed upon you special spiritual blessings in heavenly things in Christ: for it has been declared unto me by them that knew you, when you were but a youth, how Christ met with you then; and, by sending his Spirit into your heart, 1st. Convinced you of sin; as was manifest by those conflicts, which your soul then had, both with Satan and itself, whilst you did not believe in Christ. 2dly. Of righteousness; as was manifest by the peace and comfort, which you afterwards had by believing that Christ was gone to the Father, and appeared in his presence, as your advocate and surety, that had undertaken for you. 3dly. Of judgment; as has been manifest ever since, in that you have been careful, with the truly godly man, Psal. 112: 5. to guide your affairs with judgment, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference between the *covenant of works*, and the *covenant of grace;* and experimentally to be acquainted with the doctrine of free grace, the mysteries of Christ, and the life of faith. Witness not only your high approving of some heads of a sermon, which I once heard a godly minister preach, and repeated in your hearing, of the life of faith; but also your earnest request to me, to write them out fair, and send them to you into the country; yea, witness your highly approving of this dialogue, when I first acquainted you with the contents thereof, encouraging me to expedite it to the press; and your kind acceptance, together with your cordial

thanks for my love, manifested in dedicating it to your honored name.

Since, then, worthy Sir, it hath pleased the Lord to enable me both to amend it, and to enlarge it, I hope your affection will also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed truths, and through the blessing of God, may be a means to root them more deeply in your heart. And truly, Sir, I am confident, the more they grow and flourish in any man's heart, the more will all corruptions of heart wither and decay. Oh! Sir, if the truths, contained in this dialogue, were but as much in my heart, as they are in my head, I were a happy man; for then should I be more free from pride, vainglory, wrath, anger, self love, and love of the world: then should I have more humility, meekness, and love both to God and man: O! then should I be content with Christ alone, and live above all things in the world; then should I experimentally know, both how to abound, and how to want; and then should I be fit for any condition, nothing could come amiss unto me. Oh that the Lord would be pleased to write them in our hearts by his blessed Spirit!

And so, most humbly beseeching you still to pardon my boldness, and to vouchsafe to take this book into your patronage and protection; I humbly take my leave of you, and remain,

Your obliged Servant, to be commanded,

E. F.

TO ALL SUCH HUMBLE-HEARTED READERS, AS SEE ANY NEED TO LEARN, EITHER TO KNOW THEMSELVES, OR GOD IN CHRIST.

Loving Christians,

Consider, I pray you, that as the first Adam did, as a common person, enter into covenant with God for all mankind, and break it, by which they became sinful and guilty of everlasting death and damnation: even so Jesus Christ, the second Adam, did, as a common person, enter into covenant with God his Father, for the elect,* that is to say, all those that

* The covenant (viz. of works) being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression. Shorter Catechism, quest. 16.

The covenant of grace was made with Christ, as the second Adam, and, in him, with all the elect, as his seed. Larger Catech. quest. 31.

have believed or shall believe on his name,* and for them kept it:† by which they become righteous, and heirs of everlasting life and salvation:‡ and therefore it is our greatest wisdom, and ought to be our greatest care and endeavor, to come out,‖ and from the first Adam, unto, and into, the second Adam;§ that so we may have life through his name, John 20: 31.

And yet alas! there is no point in all practical divinity, that we are naturally so much averse and backward unto, as unto this; neither does Satan strive to hinder us, so much from doing any thing else as this: and hence it is, that we are all naturally apt to abide and continue in that sinful and miserable estate that the first Adam plunged us into; without either taking any notice of it, or being at all affected with it; so far are we from coming out of it. And if the Lord be pleased by any means to open our eyes, to see our misery, and we do thereupon begin to step out of it; yet alas! we are prone rather to go back towards the first Adam's pure estate,¶ in striving and struggling to leave sin, and perform duties, and do good works, hoping thereby to make ourselves so righteous and holy, that God will let us into Paradise again to eat of the tree of life, and live for ever; and this we do, until we see the flaming sword at Eden's gate, turning every way to keep the way of the tree of life,** Gen. 3: 24. Is it not ordinary, when the Lord convinces a man of his sin (either by means of his word or his rod) to cry after this manner: O I am a sinful man! for I have lived a very wicked life; and therefore surely the Lord is angry with me, will damn me in hell: O what shall I do to save my soul? And is there not at hand some ignorant, miserable comforter, ready to say, yet,

* See Chap. II. Sect. 2.

† Namely, by doing and dying for them, viz. the elect.

‡ Thus the impetration or purchase of redemption, and the application of it are taught to be of the same extent; even as Adam's representation, and the ruins by his fall, are: the former extending to the elect, as the latter unto all mankind.

‖ Of. § Uniting with Christ by faith.

¶ *i. e.* To the way of the covenant of works, which innocent Adam was set upon.

** *i. e.* Till we be brought to despair of obtaining salvation in the way of the covenant of works. Mark here, the spring of legalism, namely, the natural bias of man's heart towards the way of the law, as a covenant of works; and ignorance of the law, in its spirituality and vast extent, Rom. 7: 9. and 10: 2, 3.

do not despair, man, but repent of thy sins, and ask God's forgiveness, and reform your life; and doubt not but he will be merciful unto you;* for he hath promised (you know) that at what time soever a sinner repenteth him of his sins, he will forgive him.†

And does he not hereupon comfort himself, and say, in his heart at least, O if the Lord will but spare my life, and lengthen out my days, I will become a new man! I am very sorry that I have lived such a sinful life; but I will never do as I have done for all the world; O, you shall see a great change in me! believe it.

And hereupon he betakes himself to a new course of life; and, it may be, becomes a zealous professor of religion, performing all christian exercises both public and private, and leaves off his old companions, and keeps company with religious men; and so, it may be, goes on till his dying day, and thinks himself sure of heaven and eternal happiness: and yet, it may be, all this while is ignorant of Christ and his righteousness, and therefore establisheth his own.

* There is not one word of Jesus Christ the glorious Mediator, nor of faith in his blood, in all the advice given by this casuist to the afflicted; and agreeable thereto is the effect, it hath upon the afflicted; who takes comfort unto himself, without looking unto the Lord Jesus Christ at all; as appears from the next paragraph.

Behold the scripture pattern in such a case, Acts 2: 37, 38. "Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Chap. 16: 30, 31. "Sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved." And thus the directory, title, concerning the visitation of the sick, paragraph 8. "If it appear that he hath not a due sense of his sins, endeavors ought to be used to convince him of his sins, to make known the danger of deferring repentance, and of salvation at any time offered, to awaken the conscience, and to rouse him out of a stupid and secure condition, to apprehend the justice, and wrath of God." [Here this miserable comforter finds the afflicted, and should have taught him concerning an offended God, as there immediately follows] before whom, none can stand, but he that, being lost in himself, layeth hold upon Christ by faith."

† This sentence, taken from the English service book, is in the Practice of Piety, edit. Edin. 1672. p. 122, cited from Ezek. 33:11,16. and reckoned amongst these scriptures, an ignorant mistake of which keeps back a sinner from the practice of piety. But the truth is, it is not to be found in the Old or New Testament; and therefore it was objected against, as standing in the service book, under the name of a sentence of scripture, pretended to be cited from Ezek. 18: 21, 22. Reasons showing the necessity of reformation, &c. Lon. 1660. p. 26.

Where is the man or where is the woman, that is truly come to Christ, that hath not had some experience, in themselves, of such a disposition as this? If there be any that have reformed their lives, and are become professors of religion, and have not taken notice of this in themselves more or less, I wish they have gone beyond a legal professor, or one still under the covenant of works.

Nay, where is the man or woman, that is truly in Christ, that findeth not in themselves an aptness to withdraw their hearts from Christ, and to put some confidence in their own works and doings? If there be any that do not find it, I wish their hearts deceive them not.

Let me confess ingenuously, I was a professor of religion, at least a dozen of years, before I knew any other way of eternal life, than to be sorry for my sins, and ask forgiveness, and strive and endeavor to fulfil the law, and keep the commandments, according as Mr. Dod, and other godly men had expounded them: and truly, I remember, I was in hope, I should at last attain to the perfect fulfilling of them: and in the mean time, I conceived, that God would accept the will for the deed, or what I could not do, Christ had done for me.

And though at last, by means of conferring with Mr. Thomas Hooker in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee; and to show me the way of faith and salvation by Christ alone; and to give me (as I hope) a heart in some measure to embrace it: yet alas! through the weakness of my faith, I have been, and am still apt to turn aside to the covenant of works; and therefore have not attained to that joy and peace in believing, nor that measure of love to Christ, and man for Christ's sake, that I am confident many of God's saints do attain in the time of this life. The Lord be merciful unto me, and increase my faith.

And are there not others (though I hope but few) who being enlightened to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin; who, hearing of justification freely by grace, through the redemption which is in Jesus Christ, do applaud and magnify that doctrine, following them that do most preach and press the same, seeming to be (as it were) ravished with hearing it, out of a conceit that they are by Christ, freely justified from the guilt of sin, though still they retain the filth of sin?* These are they that content them-

* Mark here the spring of Antinomianism; namely, the want of a

selves with a gospel knowledge, with mere notions in the head, but not in the heart; glorying and rejoicing in free grace and justification by faith alone; professing faith in Christ, and yet are not possessed of Christ: these are they that can talk like believers, and yet do not walk like believers: these are they that have language like saints, and yet have a practice like devils; these are they that are not obedient to the law of Christ, and therefore are justly called Antinomians.

Now both these paths* leading from Christ, have been justly judged as erroneous; and, to my knowledge, not only eighteen or twenty years ago, but also within these three or four years, there has been much ado, by preaching, writing, and disputing, both to reduce men out of them, and to keep them from them; and hot contentions have been on both sides, and all I fear, to little purpose: for, has not the strict professor according to the law, whilst he has striven to reduce the loose professor according to the gospel, out of the Antinomian path, entangled both himself and others the more in the yoke of bondage? Gal. 5: 1. And has not the loose professor according to the gospel, whilst he has striven to reduce the strict professor according to the law, out of the legal path, by promising liberty from the law, taught others to be, and been himself, the servant of corruption? 2 Pet. 2: 19.

For this cause I, though I be nothing, have, by the grace of God, endeavored in this dialogue, to walk as a middle man between them both; in showing to each his erroneous path, with the middle path (which is Jesus Christ received truly, and walked in answerably)† as a means to bring them

sound conviction of the odiousness and filthiness of sin, rendering the soul loathsome and abominable in the sight of a holy God. Hence as the sinner sees not his need of, so neither will he receive and rest on Christ, for all his salvation; but will go about to halve it, grasping at his justifying blood, neglecting his sanctifying spirit; and so falls short of all part or lot in that matter.

* Viz. Legalism and Antinomianism.

† A short and pithy description of the middle path, the only path-way to heaven; Jesus Christ (the way, John 14: 6.) received truly by faith, John 1: 12. this is overlooked by the Legalist) and walked in answerably, by holiness of heart and life, Col. 2: 6, this is neglected by the Antinomian. The Antinomian's faith is but pretended, and not true faith; since he walks not in Christ answerably: The Legalist's holiness is but pretended, and not true holiness; since he has not received Christ truly, and therefore is incapable of walking in Christ, which is the only true holiness competent to fallen man. Thus both the Legalist and Antinomian are destitute of true faith, and true holiness: forasmuch as there can be no

both unto him, and make them one in him: and oh! that the Lord would be pleased so to bless it to them, that it may be a means to produce that effect.

I have (as you may see) gathered much of it, out of known and approved authors;* and yet have therein wronged no man; for I have restored it to the right owner again in notes. Some part of it my manuscripts have afforded me: and of the rest I hope I may say, as Jacob did of his venison, Gen. 27: 20. The Lord hath brought it unto me. Let me speak it without vainglory, I endeavored herein to imitate the laborious bee,† which out of divers flowers gathers honey and wax, and thereof makes one comb; if any soul feels any sweetness in it, let them praise God, and pray for me, who am weak in faith, and cold in love. E. F.

MR. BELFRAGE'S RECOMMENDATION.

I HAVE frequently perused, with great satisfaction, *The Marrow of Modern Divinity*, first and second parts: and as far as I can judge, it will be found by those who carefully read it, very useful for illustrating the difference between the law and the gospel, and preventing them from splitting either on the rock of legality on the one hand, or the rock of antinomianism on the other. And accordingly recommend it (by desire) as a book filled with precious, seasonable and necessary truths, clearly founded upon the Sacred Oracles.

Falkirk, Dec. 9, 1788. JOHN BELFRAGE.

walking in Christ, without a true receiving of him; and there cannot be a true receiving of him, without walking in him. So both of them are off the only way of salvation; and continuing so, must needs perish. Wherefore it concerns every one, who has a value for his own soul, to take heed that he be found in the middle path.

* *A Catalogue of the writers' names, out of whose writings I have collected much of the matter contained in the ensuing dialogue.*

Mr. Ainsworth, Dr. Ames, Bp. Babington, Messrs. Ball, Bastingius, Beza, Robert Bolton, Samuel Bolton, Bradford, Bullinger, Calvin, Careless, Caryl, Cornwall, Cotton, Culverwell, Dent, Dr. Diodati, Messrs. D. Dixon, Downham, Du Plesse, Dyke, Elton, Forbes, Fox, Frith, Gibbons, Thos. Goodwin, Gray, Jun., Greenham, Grotius, Bishop Hall, Messrs. T. Hooker, Laestanno, Lightfoot, Dr. Luther, Messrs. Marbeck, Marshall, Peter Martyr, Dr. Mayer, Wolfangius Musculus, Bernardin Ochine, Dr. Pemble, Messrs. Perkins, Polanus, Dr. Preston, Messrs. Reynolds, Rollock, Rouse, Dr. Sibbs, Mr. Slater, Dr. Smith, Messrs. Stock, Tindal, Robert Town, Vauchan, Vaumeth, Drs. Urban Regius, Ursinus, Messrs. Walker, Ward, Wilson, Drs. Willet, Williams.

† Burt. Mel. p. 8.

THE MARROW

OF

MODERN DIVINITY,

PART I.

INTERLOCUTORS.

EVANGELISTA, a Minister of the Gospel.
NOMISTA, a Legalist.
ANTINOMISTA, an Antinomian.
NEOPHITUS, a young Christian.

THE INTRODUCTION.

I. Differences about the Law. II. A Threefold Law.

Nom. SIR, my neighbor Neophitus and I, having lately had some conference with this our friend and acquaintance Antinomista, about some points of religion, wherein he, differing from us both, at last said, he would be contented to be judged by you our minister; therefore have we made bold to come unto you, all three of us, to pray you to hear us, and judge of our differences.

Evan. You are all of you very welcome to me: and if you please to let me hear what your differences are, I will tell you what I think.

1. *Nom.* The truth is, Sir, he and I differ in very many things; but more especially *about the law:* for I say, the law ought to be a rule of life to a believer; and he says, it ought not.

Neo. And surely, Sir, the greatest difference between him and me, is this: he would persuade me to believe in Christ; and bids me rejoice in the Lord, and live merrily, though I feel never so many corruptions in my heart; yea, though I be never so sinful in my life: which I cannot do, and, I think, ought not to do; but rather to fear, and sorrow, and lament for my sins.

Ant. The truth is, Sir, the greatest difference between my friend Nomista, and me, is about the law; and therefore, that is the greatest matter we come unto you about.

Evan. I remember, the apostle Paul willeth Titus, to "avoid contentions and strivings about the law, because they are unprofitable and vain," Tit. 3: 9. And so I fear, yours have been.

Nom. Sir, for my own part, I hold it very meet, that every true christian should be very zealous for the holy law of God; especially now, when a company of these Antinomians set themselves against it, and do what they can to abolish it, and utterly root it out of the church: surely, Sir, I think it not meet they should live in a christian commonwealth.

Evan. I pray you, neighbor Nomista, be not so hot, neither let us have such unchristian-like expressions amongst us; but let us reason together in love, and with the spirit of meekness, 1 Cor. 4: 21. as christians ought to do. I confess with the apostle, "It is good to be zealously affected always in a good thing," Gal. 4: 18. But yet, as the same apostle said of the Jews, so, I fear, I may say of some christians, that "they are zealous of the law," Acts 21: 20. yea, some would be doctors of the law; and yet neither understand "what they say, nor whereof they affirm," 1 Tim. 1: 7.

Nom. Sir, I make no doubt, but that I both know what I say, and whereof I affirm; when I say and affirm, that the holy law of God ought to be a rule of life to a believer: for I dare pawn my soul of the truth of it.

Evan. But what law do you mean?

Nom. Why, Sir, what law do you think I mean? Are there any more laws than one?

2. *Evan.* Yea, in the scriptures there is mention made of divers laws, but they may all be comprised under these three, viz. The law of works, the law of faith, and the law of Christ;* Rom. 3: 27. Gal. 6: 2. and therefore I pray you tell

* These terms are scriptural, as appears from the texts quoted by our author, namely, Rom. 3: 27. "Where is boasting then? it is excluded: by what law? of works? nay; but by the law of faith." Gal. 6: 2. "Bear ye one another's burdens, and so fulfil the law of Christ." By the law of works is meant the law of the ten commands as the covenant of works; by the law of faith, the gospel, or covenant of grace: for, justification being the point upon which the apostle there states the opposition between these two laws, it is evident that the former only is the law that doth not exclude boasting; and that the latter only is it, by which a sinner is justified, in a way that doth exclude boasting. By the law of Christ is meant the same law of the ten commands, as a rule of life in the

me, when you say, the law ought to be a rule of life to a believer, which of these three laws you mean?

hand of a Mediator, to believers already justified, and not one command of the law only; for bearing one another's burdens is a fulfilling of the law of Christ, as it is a loving one another: but, according to the scripture, that love is not a fulfilling of one command only, but of the whole law of the ten commands, Rom. 13:8, 9, 10. "He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Therefore love is the fulfilling of the law: It is a fulfilling of the second table directly, and of the first table indirectly and consequentially; therefore by the law of Christ is meant, not one command only, but the whole law.

The law of works is the law to be done, that one may be saved; the law of faith is the law to be believed, that one may be saved; the law of Christ, is the law of the Saviour, binding his saved people to all the duties of obedience. Gal. 3: 12. Acts 16: 31.

The term *law* is not here used univocally; for the law of faith is, neither in the scripture sense, nor in the sense of our author, a law properly so called. The apostle uses that phrase only in imitation of the Jews' manner of speaking; who had the law continually in their mouths. But since the promise of the gospel, proposed to faith, is called in scripture, "the law of faith;" our author was sufficiently warranted to call it so too. See chap. 1, sec. 3. so the law of faith is not a proper preceptive law.

The law of works, and the law of Christ, are in substance but one law; even the law of the ten commandments, the moral law, that law which was from the beginning, (cap. 2, sect. 3.) continuing still the same in its own nature, but vested with different forms. And since that law is perfect, and sin is any want of conformity unto, or transgression of it; whatever form it is vested with, whether as the law of works, or as the law of Christ; all commands of God, unto men, must needs be comprehended under it; and particularly, the command to repent, common to all men, Pagans not excepted, who doubtless are obliged, as well as others, to turn from sin unto God; as also the command to believe in Christ, binding all, to whom the gospel revelation comes; though in the mean time this law stands under different forms, to those who are in a state of union with Christ by faith, and to those who are not. So the law of Christ is not a new proper preceptive law, but the old proper preceptive law, which was from the beginning under a new accidental form.

The distinction between the law of works, and the law of faith, cannot be controverted, since the apostle doth so clearly distinguish them, Rom. 3: 27.

The distinction between the law of works, and the law of Christ, as above explained, according to the scripture, and the mind of our author, is the same in effect with that of the law, as a covenant of works, and as a rule of life to believers, Westm. Confes. chap. 19, art. 6. and ought to be admitted. For, 1. Believers are not under, but dead to the law of works, Rom. 6: 14. "For ye are not under the law, but under grace."

Nom. Sir, I know not the difference between them; but this I know, that the law of the ten commandments, commonly

Chap. 7: 4. "Wherefore, my brethren, ye also are become dead to the law." But they are under the law to Christ; "Ye also are become dead to the law,—That ye should be married to another, even to him who is raised from the dead." *ib.* 1 Cor. 9: 21. "Being not without law to God, but under the law to Christ." Some copies read here, "Of God, and of Christ;" which I mention, not out of any regard to that different reading, but that upon the occasion thereof the sense is owned by the learned, to be the same, either way. To be under the law to God, is, without question, to be under the law of God; whatever it may be judged to import more, it can import no less. Therefore to be under the law of Christ, is to be under the law of God. This text gives a plain and decisive answer to the question, How the believer is under the law of God? namely, as he is under the law to Christ. 2. The law of Christ is an easy yoke, and a light burden, Matth. 11: 30. But the law of works to a sinner is an unsupportable burden, requiring works as the condition of justification and acceptance with God, as is clear from the whole of the Apostle's reasoning, Rom. 3. (And therefore is called the law of works, for otherwise the law of Christ requires works too,) and "cursing every one that continues not in all things written in it to do them," Gal: 3: 10. And the apostle assures us, that "what things soever the law saith, it saith to them who are under the law," Rom. 3: 19. The duties of the law of works, as such, are, as I conceive, called by our Lord himself, "heavy burdens, and grievous to be borne," Matth. 23: 4. "For they (*viz.* the Scribes and Pharisees) bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." These heavy burdens were not human traditions, and rites devised by men, (for Christ would not have commanded the observing and doing of these, as in this case he did, ver. 3, "Whatsoever they bid you observe, that observe and do,") neither were they the Mosaic rites and ceremonies, which were not then abrogated; for the Scribes and Pharisees were so far from not moving these burdens with one of their own fingers, that the whole of their religion was confined to them, namely, to the rites and ceremonies of Moses' law, and those of their own devising. But the duties of the moral law, they laid on others, binding them on with the tie of the law of works; yet made no conscience of them in their own practice. Which duties nevertheless our Lord Jesus commanded to be observed and done.

"He who hath believed on Jesus Christ, (though he be freed from the curse of the law) is not freed from the command and obedience of the law, but tied thereunto by a new obligation, and a new command from Christ. Which new command from Christ, importeth help to obey the command." Practical use of saving Knowledge, Title, the third Warrant to believe, Fig. 5.

What this distinction amounts to is, that thereby a difference is constituted, between the ten commands, as coming from an absolute God out of Christ unto sinners; and the same ten commands, as coming from God in Christ, unto them; a difference, which the children of God, sisting their consciences before him, to receive the law at his mouth, will value as their life; however they disagree about it, in words, and manner of

called the moral law, ought to be a rule of life to a believer.

Evan. But the law of the ten commandments, or moral law, may be said to be either the matter of the law of works, or the matter of the law of Christ: and therefore I pray you tell me, in which of these senses, you conceive it ought to be a rule of life to a believer?

Nom. Sir, I must confess, I do not know what you mean by this distinction; but this I know, that God requires that every christian should frame and lead his life, according to the rule of the ten commandments: the which if he do, then may he expect the blessing of God both upon his soul and body; and if he do not, then can he expect nothing else, but his wrath and curse upon them both.

Evan. The truth is, neighbor Nomista, the law of the ten commandments, as it is the matter of the law of works, ought not to be a rule of life to a believer.* But in thus saying, you have affirmed that it ought; and therefore, you have erred from the truth. And now, friend Antinomista, that I may also know your judgment, when you say the law ought not to be the rule of life to a believer, I pray, tell me what law you mean?

Ant. Why, I mean, the law of the ten commandments.

expression. But that the original indispensable obligation of the law of the ten commands, is in any measure weakened, by the believer's taking it, as the law of Christ, and not as the law of works; or that the sovereign authority of God the Creator, which is inseparable from it for the ages of eternity, (in which channel soever it be conveyed unto men) is thereby laid aside; will appear utterly groundless, upon an impartial consideration of the matter. For is not our Lord Jesus Christ, equally with the Father and the Holy Spirit, JEHOVAH, the sovereign, supreme, most high God, Creator of the world? Isa. 47: 4. Jer. 23: 6. with Ps. 83: 18. John 1: 3. Rev. 3: 14. Is not the name (or sovereign authority) of God in Christ? Exod. 23: 21. Is not he in the Father, and the Father in him? John 14: 11. Nay, doth not "all the fulness of the Godhead dwell in him?" Col. 2: 9. How then can the original obligation of the law of the ten commands, arising from the authority of the Creator, Father, Son and Holy Ghost, be weakened by its being issued unto the believer, from and by that blessed channel, the Lord Jesus Christ?

As for the distinction between the law of faith and the law of Christ; the latter is subordinated unto the former. All men by nature are under the law of works; but taking the benefit of the law of faith, by believing in the Lord Jesus Christ, they are set free from the law of works, and brought under the law of Christ, Matth. 11: 28, 29. "Come unto me, all ye that labor and are heavy laden—take my yoke upon you."

* See the following note.

Evan. But whether do you mean that law, as it is the matter of the law of works, or as it is the matter of the law of Christ?

Ant. Surely, Sir, I conceive, that the ten commandments are no way to be a rule of life to a believer; for Christ hath delivered him from them.

Evan. But the truth is, the law of the ten commandments, as it is the matter of the law of Christ, ought to be a rule of life to a believer;* and therefore, you, having affirmed to the contrary, have also erred from the truth.

* The law of the ten commands, being the natural law, was written on Adam's heart in his creation; while as yet it was neither the law of works, nor the law of Christ, in the sense wherein these terms are used in scripture, and by our author. But after man was created, and put into the garden, this natural law, having, unto man liable to fall away from God, a threatening of eternal death in case of disobedience, had also a promise of eternal life annexed to it, in case of obedience, in virtue of which, he, having done his work, might thereupon plead and demand the reward of eternal life. Thus it became the law of works, whereof the ten commands were, and are still, the matter. All mankind being ruined by the breach of this law, Jesus Christ obeys and dies in the room of the elect, that they might be saved. They being united to him by faith, are, through his obedience and satisfaction imputed to them, freed from eternal death, and become heirs of everlasting life: So that the law of works, being fully satisfied, expires as to them, as it would have done of course, in the case of Adam's having stood the time of his trial (see chap. 2, sect. 2.) howbeit it remains in full force, as to unbelievers. But the natural law of the ten commands (which can never expire or determine, but obligeth in all possible states of the creature, in earth, heaven and hell) is, from that moment the law of works expires as to believers, issued forth to them (still liable to infirmities, though not falling away like Adam) in the channel of the covenant of grace, bearing a promise of help to obey, Ezek. 36: 27. and, agreeable to their state before the Lord, having annexed to it a promise of the tokens of God's fatherly love, for the sake of Christ, in case of that obedience; and a threatening of God's fatherly displeasure, in case of their disobedience. John 14: 21. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him." Psal. 89: 31, 32, 33. "If they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." Thus it becomes the law of Christ to them; of which law also the same ten commands are likewise the matter. In the threatenings of this law, there is no revenging wrath: and in the promises of it, no proper conditionality of works: But here is the order in the covenant of grace, to which the law of Christ belongs; a beautiful order, of grace, obedience, particular favors, and chastisements for disobedience. Thus the ten commands stand, both in the law of works, and in the law of

Nom. The truth is, Sir, I must confess, I never took any notice of this threefold law; which, it seems, is mentioned in the New Testament.

Ant. And I must confess, if I took any notice of them, I never understood them.

Evan. Well, give me leave to tell you, that so far as any man comes short of the true knowledge of this threefold law;* so far he comes short, both of the true knowledge of God, and of himself: and therefore, I wish you both to consider it.

Nom. Sir, if it be so, you may do well to be a means to inform us, and help us to the true knowledge of this threefold law: and therefore, I pray you, first tell us what is meant by the law of works.

CHAPTER I.

OF THE LAW OF WORKS, OR, COVENANT OF WORKS.

1. The nature of the covenant of works. 2. Adam's fall. 3. The sinfulness and misery of mankind by the fall. 4. No recovery by the law or covenant of works. 5. The covenant of works binding, though broken.

1. *Evan.* THE law of works, opposed to the law of faith,† Rom. 3:27. holds forth as much as the covenant of works: for it is manifest, says Musculus, that the word, which signifieth covenant or bargain, is put for law: so that you see, the law of works is as much as to say, the covenant of works. The which covenant the Lord made with all mankind, in Adam,

Christ, at the same time; being the common matter of both. But as they are the matter of (*i. e.* stand in) the law of works, they are actually a part of the law of works; howbeit, as they are the matter of, or stand in, the law of Christ, they are actually a part, not of the law of works, but of the law of Christ. And as they stand in the law of Christ, our author expressly asserts against the Antinomian, that they ought to be a rule of life to a believer; as they stand in the law of works, he justly denies against the legalist. Even as when one and the same crime stands forbidden in the laws of different independent kingdoms; it is manifest, that the rule of life to the subjects, in that particular, is the prohibition, as it stands in the law of that kingdom whereof they are subjects respectively, and not as it stands in the law of that kingdom of which they are not subjects.

* Not of the terms, here used to express it; but of the things thereby meant, to wit, the covenant of works, the covenant of grace, and the law as a rule of life to believers; in whatever terms these things be expressed.

† Ball on the covenant of grace, p. 9. Com. Pla. Eng. p. 118.

before his fall: the sum of which was, "Do this, and thou shalt live; and if thou do it not, thou shalt die the death."* In which covenant there was first contained, a precept, Do this; secondly, a promise joined unto it, If thou do it, thou shalt live; thirdly, a like threatening, If thou do it not, thou shalt die the death. Imagine, saith Musculus, that God had said to Adam, Lo, to the intent that thou mayest live, I have given thee liberty to eat, and have given thee abundantly to eat:† Let all the fruits of paradise be in thy power, one tree except, which see thou touch not, for that I keep to mine own authority: the same is the tree of knowledge of good and evil; if thou touch it, the meat thereof shall not be life, but death.

Nom. But, Sir, you said that the law of the ten commandments, or moral law, may be said to be the matter of the law of works; and you have also said, that the law of works, is as much as to say, the covenant of works: by which it seems to me, you hold that the law of the ten commandments, was the matter of the covenant of works; which God made with all mankind, in Adam, before his fall.

Evan. That is a truth agreed upon by all authors and interpreters, that I know. And indeed the law of works (as a learned author‡ says) signifies the moral law; and the moral law, strictly and properly taken, signifies the covenant of works.§

* Lev. 18: 5. Gen. 2: 17. Ames. Med. Eng. p. 48.

† Com. Pla. p. 31.

‡ Downham on Justif. pp. 443. 465.

§ The moral law is an ambiguous term among divines. 1. The moral law is taken for the decalogue or ten commands simply. So the law in ten commandments, is owned to be commonly called the moral law. Westm. Conf. Chap. 19. Art. 2, 3. And thus our author hath hitherto used that term, reckoning the moral law not the covenant of works itself, but only the matter of it. 2. The moral law is taken for the ten commands, having the promise of life, and threatening of death annexed to them; that is, for the law (or covenant) of works. Thus the moral law is described to be, "The declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all these duties of holiness and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it." Larg. Cat. quest. 93. That this is the covenant of works, is clear from the Westm. Conf. chap. 19, art. 1. "God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened

Nom. But, Sir, what is the reason you call it but the matter of the covenant of works?

Evan. The reason why, I rather choose to call the law of the ten commandments, the matter of the covenant of works, than the covenant itself, is, because I conceive that the matter of it cannot properly be called the covenant of works, except the form be put upon it; that is to say, except the Lord require, and man undertake to yield perfect obedience thereunto, upon condition of eternal life and death.

And therefore till then, it was not a covenant of works, between God and all mankind in Adam. As for example, you know, that although a servant* has ability to do a master's work; and though a master has wages to bestow upon him for it: yet is there not a covenant between them, till they have thereupon agreed. Even so, though man at the first had power to yield perfect and perpetual obedience to all the ten commandments; and God had an eternal life to bestow upon him: yet was there not a covenant between them till they had thereupon agreed.

Nom. But, Sir, you know there is no mention made in the book of Genesis, of this covenant of works; which, you say was made with man at first.

Evan. Though we read not the word covenant between God and man, yet have we there recorded what may amount to as much.† For God provided, and promised to Adam, eternal happiness, and called for perfect obedience; which appears from God's threatening, Gen. 11: 17. For since man

death upon the breach of it." And this our author owns to be the sense of that term, strictly and properly taken; the reason of which I conceive to be, that the moral law properly signifying the law of manners, answers to the scripture term the law of works, by which is meant the covenant of works. And if he had added, that, in this sense, believers are delivered from it, he had said no more, than the Larger Catechism does, in these words, "They that are regenerate, and believe in Christ, are delivered from the moral law, as a covenant of works." Quest. 97. But in the mean time, it is evident, he does not here use that term in this sense; and in the next paragraph, save one, he gives a reason why.

* Not a hired servant, for there is a covenant between such an one and the master; but a bond servant, bought with money, of another person, or born in the master's house; who is obliged to serve his master, and is liable to punishment in case he do not, but cannot demand wages, since there is no covenant between them.

This was the case of mankind, with relation to the Creator, before the covenant of works was made.

† Ball on the Covenant, p. 6.

must die if he disobeyed, it implies strongly, that God's covenant was with him, for life, if he obeyed.

Nom. But, Sir, you know the word covenant signifies a mutual promise, bargain, and obligation, between two parties.* Now though it is implied, that God promised man, life, if he obeyed; yet we read not, that man promised to be obedient.

Evan. I pray take notice, that God does not always tie man to verbal expressions:† but often contracts the covenant in real impressions, in the heart and frame of the creature;‡ and this was the manner of covenanting with man at the first:‖ for God had furnished his soul with an understanding mind,§ by which he might discern good from evil, and right from wrong; and not only so, but also in his will was most great uprightness,¶ and his instrumental parts,** were orderly framed to obedience. The truth is, God did engrave in man's soul, wisdom and knowledge of his will and works, and integrity in the whole soul, and such a fitness in all the powers thereof; that neither the mind did conceive, nor the heart desire,†† nor the body put in execution, any thing, but that which was acceptable to God: so that man, endued with these qualities, was able to serve God perfectly.

Nom. But, Sir, how could the law of the ten commandments be the matter of this covenant of works; when they were not written, as you know, till the time of Moses?

Evan. Though they were not written in tables of stone, until the time of Moses;‡‡ yet were they written in the tables

* Walker on the Covenant, p. 39.

† Ball on the Covenant, p. 5.

‡ The soul approving, embracing, and consenting to, the covenant; which, without any more, is plain language, though not to man, yet unto God, who knoweth the heart.

‖ The covenant being revealed to man, created after God's own image, he could not but perceive the equity and benefit of it; and so heartily approve, embrace, accept, and consent to it. And this accepting is plainly intimated in Eve's words to the serpent, Gen. 3: 2, 3. "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die."

§ Calv. Inst. fol. Eng. p. 8.

¶ Eccl. 7: 29.

** Executive faculties and powers, by which the good known and willed was to be done.

†† Basting, Cat. p. 8.

‡‡ Ursin. Cat. p. 517. Calv. Inst. p. 190. Col. 3: 10. Eph. 4: 24.

of man's heart in the time of Adam: for we read that man was created in the image, or likeness, of God, Gen. 1: 27. And the ten commandments are a doctrine, agreeing with the eternal wisdom and justice that is in God; in which he has so pointed out his own nature, that it does, in a manner, express the very image of God. And, does not the apostle say, that the image of God consists in knowledge, righteousness, and true holiness? And is not knowledge, righteousness, and true holiness, the perfection of both the tables of the law?* And indeed, says Mr. Rollock, it could not well stand with the justice of God, to make a covenant with man, under the condition of holy and good works, and perfect obedience to his law: except he had first created man holy and pure, and engraved his law in his heart, whence those good works should proceed.

Nom. But, yet I cannot but marvel, that God, in making the covenant with man, did make mention of no other commandment, than that of the forbidden fruit.

Evan. Do not marvel at it: for by that one species of sin, the whole genus, or kind is shown; as the same law, being more clearly unfolded,† Deut. 27: 26. Gal. 3: 10. does express. And indeed, in that one commandment the whole worship of God did consist; as obedience, honor, love, confidence, and religious fear; together with the outward abstinence from sin, and reverent respect to the voice of God: yea, herein also consisted his love, and so his whole duty, to his neighbor.‡ So that, as a learned writer saith, Adam heard as much‖ in the garden, as Israel did at Sinai; but only in fewer words, and without thunder.§

Nom. But, Sir, ought not man to have yielded perfect obedience to God, though this covenant had not been made between them?

Evan. Yea, indeed, perfect and perpetual obedience was due from man unto God, though God had made no promise to man: for when God created man at first, he put forth an excellency from himself into him; and therefore it was the

* Treat. of Effect. Call. p. 20. or thereabouts.

† Hugo Grot. Defens. Fid. p. 7. 1.

‡ That one commandment was, in effect, a summary of the whole duty of man: which clearly appears, if one considers, that the breach of it, was a transgressing of all the ten commands at once, as our author afterwards distinctly shows.

‖ Of the law. § Lightfoot Miscel. p. 282.

bond and tie that lay upon man, to return that again unto God:* so that man being God's creature, by the law of creation, owed all obedience and subjection to God his Creator.†

Nom. Why then was it needful, that the Lord should make a covenant with him, by promising him life, and threatening him with death?

Evan. For answer hereunto, in the first place, I pray you understand, that man was a reasonable creature; and so, out of judgment, discretion and election, able to make choice of his way: and therefore, it was meet there should be such a covenant made with him; that he might, according to God's appointment, serve him after a reasonable manner.‡ Secondly, it was meet there should be such a covenant made with him, to show that he was not such a prince on earth, but that he had a sovereign Lord:‖ therefore God set a punishment upon the breach of his commandment;§ that man might know his inferiority, and that things between him and God, were not as between equals. Thirdly, it was meet there should be such a covenant made with him, to show that he had nothing by personal, immediate, and underived right; but all by gift and gentleness.¶ So that, you see, it was an equal covenant,** which God, out of his prerogative royal, made with mankind in Adam, before his fall.

Nom. Well, Sir, I do perceive that Adam, and all mankind in him, were created most holy.

Evan. Yes, and most happy too: for God placed him in paradise, in the midst of all delightful pleasures and contents; in which he did enjoy most near and sweet communion with his Creator, in whose presence is "fulness of joy, and at whose right hand are pleasures for evermore," Psalm 16: 11. So that if Adam had received of the tree of life,†† by taking and

* God having given man, a being after his own image, a glorious excellency, it was his natural duty, to make suitable returns thereof, unto the Giver, in a way of duty, being and acting for him: even as the waters, which originally are from the sea, do in brooks and rivers, return to the sea again. Man, being of God as his first cause, behooved to be to him as his chief and ultimate end. Rom. 11: 36.

† Reynolds on Psal. 110, p. 403. ‡ Reynolds on Psal. 110, p. 405.

‖ Gibbons on Gen. p. 97. Ball on the Cov. p. 11.

§ Viz. The punishment of death, upon the breach of his commandment, touching the forbidden fruit.

¶ Reynolds on Psal. 110, p. 406.

** *i. e.* An equitable covenant, fair and reasonable.

†† Walker on the Cov. p. 89.

eating of it, while he stood in the state of innocency, before his fall, he had certainly been established in a happy state for ever, and could not have been seduced and supplanted by Satan; as some learned men do think, and as God's own words seem to imply, Gen. 3: 22.*

2. *Nom.* But it seemeth that Adam did not continue in that holy and happy estate.

Evan. No indeed; for he disobeyed God's express command, in eating the forbidden fruit; and so became guilty of the breach of the covenant.†

Nom. But, Sir, how could Adam, who had his understanding, so sound, and his will so free to choose good, be so disobedient to God's express command?

Evan. Though he and his will were both good, yet were they mutably good; so that he might stand or fall, at his own election or choice.‡

* The author saith, that some learned men think so; and that the words, Gen. 3: 22. seem to imply so much: but all this amounts not to a positive determination of the point. The words are these, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life and eat, and live for ever." Whether or not these words seem to imply some such thing, I leave to the judgment of the reader, whom I incline not to entertain with mine own, or others' conjectures, upon the head. But three things I take to be plain, and beyond conjecture, in this text. 1. That there is no irony nor scoff here, as many think there is; but, on the contrary, a most pathetic lamentation over fallen man. The literal version and sense of the former part of the text, run thus: "Behold the man that was as one of us," &c. Compare for the version, Lam. 3: 1. Psal. 52: 7. and for the sense, Gen. 1: 26, 27. "And God said, Let us make man in our image."—"So God created man in his own image," &c. The latter part of the text I would read thus: "And eat, that he may live for ever:" Compare, for this version, Exod. 4: 23. 1 Sam. 6: 8. it is evident the sentence is broken off abruptly, the words, "I will drive him out," being suppressed; even as in the case of a father, with sighs, sobs and tears, putting his son out of doors. 2. That it was God's design, to prevent Adam's eating of the tree of life, as he had eaten of the forbidden tree; "Lest he—take also of the tree of life:" Thereby mercifully taking care, that our fallen father, to whom the covenant of grace was now proclaimed, might not, according to the corrupt natural inclination of fallen mankind, run back to the covenant of works for life and salvation, by partaking of the tree of life, a sacrament of that covenant; and so reject the covenant of grace, by eating of that tree now, as he had before broken the covenant of works, by eating of the tree of knowledge of good and evil. 3. That at this time Adam did think, that by eating of the tree of life he might live for ever. Further I dip not here, in this matter.

† Mr. Slater on the 2 Cov. ‡ Dent. Pathway, p. 304.

Nom. But why then did not the Lord create him immutable? or, why did he not so over-rule him in that action, that he might not have eaten the forbidden fruit?*

Evan. The reason why the Lord did not create him immutable,† was, because he would be obeyed out of judgment and free choice; and not by fatal necessity, and absolute determination;‡ and withal let me tell you, it was not reasonable to restrain God to this point; to make man such a one as would not, or could not sin at all;‖ for it was at his choice to create him how he pleased. But why he did not uphold him with strength of steadfast continuance; that resteth hidden in God's secret counsel.§ Howbeit, this we may certainly conclude; that Adam's state was such, as served to take away from him all excuse; for he received so much, that of his own

* These are two distinct questions, both of them natively arising from a legal temper of spirit: and I doubt, if ever the heart of a sinner shall receive a satisfying answer, as to either of them, until it come to embrace the gospel way of salvation, taking up its everlasting rest in Christ, for wisdom, righteousness, sanctification and redemption.

† Reynolds on Psal. 110, p. 406.

‡ See the following note. ‖ Calv. Inst. p. 81.

§ Immutability, properly so called, or absolute unchangeableness, is an incommunicable attribute of God, Mal. 3: 6. Jam. 1: 17. And mutability, or changeableness, is so of the nature of a creature, that it should cease to be a creature, or a dependant being, if it should cease to be mutable. But there is an immutability, improperly so called, which is competent to the creature; whereby it is free from being actually liable to change, in some respect: and which, in reference to man, may be considered two ways. 1. As putting him beyond the hazard of change by another hand than his own. 2. As putting him beyond the hazard of change by himself. In the former sense, man was indeed made immutable in point of moral goodness; for he could be made sinful or evil only by himself, and not by any other. If he had been made immutable in the latter sense, that immutability behooved either to have been woven into his very nature; or else to have risen from confirming grace. Now God did not create man thus immutable in his nature, which is what the first question aims at: and that for this very good reason, viz. That at that rate, man would have obeyed by fatal necessity and absolute determination, as one not having so much as a remote power in his nature to change himself. And neither glorified saints, nor angels, are thus immutable; their immutability in goodness, entirely depending on confirming grace. As for immutability by confirming grace, which the second question aims at, it is conferred on glorified saints and angels: but why it was not afforded to Adam at his creation, our author wisely declines to give any reason. "The reason," saith he, "why the Lord did not create him immutable, was, Because, &c. But why he did not uphold him with strength of steadfast continuance, that resteth hidden in God's secret counsel."

will he wrought his own destruction;* because this act of his was a wilful transgression of a law, under the precepts of which, he was most justly created:† and unto the malediction of which, he was as necessarily and righteously subject, if he transgressed: for, as being God's creature, he was to be subject to his will; so, by being God's prisoner, he was as justly subject to his wrath; and that so much the more, by how much the precept was most just, the obedience more easy, the transgression more unreasonable, and the punishment more certain.

3. *Nom.* And was Adam's sin and punishment imputed unto his whole offspring?

Evan. Yea, indeed; for saith the apostle, "Death passed upon all men, for that all have sinned;" Rom. 5: 12. or, in whom all have sinned, that is in Adam. The very truth is, Adam, by his fall, threw down our whole nature‡ headlong into the same destruction,‖ and drowned his whole offspring in the same gulf of misery.§ And the reason is, because, by God's appointment, he was not to stand, or fall, as a single person only; but as a common public person, representing all mankind to come of him:¶,** Therefore as all that happiness, all those gifts and endowments, which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of man;†† and as that covenant which was made with him, was made with whole mankind; even so he, by breaking covenant, lost all, as well for us as for himself. As he received all for himself and us; so he lost all, both for himself and us.‡‡

Nom. Then, Sir, it seemeth, by Adam's breach of covenant, all mankind were brought into a miserable condition.

Evan. All mankind by the fall of Adam received a twofold damage.|||| 1st. A deprivation of all original goodness. 2d. An habitual natural proneness to all kind of wickedness:§§ For the image of God, after which they were created, was forthwith blotted out; and in place of wisdom, righteous-

* *i. e.* He received so much strength, that it was not of weakness, but wilfulness, that he destroyed himself.

† Reynolds on Psal. 110, p. 406.

‡ *i. e.* All mankind. ‖ Calv. Inst. pp. 106, 107. § With himself.

¶ Goodwin's triumph of Faith, p. 85.

** Viz. By virtue of the blessing of fruitfulness, given before the fall.

†† *i. e.* All mankind. ‡‡ Pemble Vind. Fid. p. 99.

|||| Seven Golden Candlesticks, p. 3. §§ Basten. Cat. p. 10.

ness and true holiness, came blindness, uncleanness, falsehood and injustice. The very truth is, our whole nature* was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of venom, contrary to God; yea enemies and rebels unto him.† So that, saith Luther,‡ this is the title we have received from Adam, in this one thing we may glory, and in nothing else at all; namely, that every infant that is born into this world, is wholly in the power of sin, death, Satan, hell, and everlasting damnation. Nay, saith Musculus,‖ the whirlpool of man's sin in Paradise, is bottomless and unsearchable.

Nom. But, Sir, methinks, it is a strange thing, that so small an offence, as eating the forbidden fruit seems to be, should plunge whole mankind into such a gulf of misery.

Evan. Though at the first glance it seems to be a small offence; yet if we look more earnestly upon the matter, it will appear to be an exceeding great offence:§ for thereby intolerable injury was done unto God; as 1st. His dominion and authority, in his holy command, was violated. 2d. His justice, truth and power, in his most righteous threatenings, were despised. 3d. His most pure and perfect image, in which man was created in righteousness and true holiness, was utterly defaced. 4th. His glory, which by an active service the creature should have brought to him, was lost and despoiled. Nay, how could there be a greater sin committed, than that when Adam at that one clap broke all the ten commandments?¶

Nom. Did he break all the ten commandments, say you? Sir, I beseech you show me wherein?

Evan. 1. He chose himself another God, when he followed the devil.**

2. He idolized and deified his own belly;†† as the apostle's phrase is, "he made his belly his God."

3. He took the name of God in vain, when he believed him not.

4. He kept not the rest and estate wherein God had set him.‡‡

5. He dishonored his father who was in heaven, and there-

* *i. e.* All mankind. † Urban Reg. in Chr. Scr. to Emmaus, p. 12.
‡ Chos. Scr. p. 9. ‖ Com. Pla. p. 14.
§ Reynolds on Psal. 110, p. 407.
¶ Lightfoot Miscel. p. 183. ** Ibid. †† That is.
‡‡ See the note † page 37.

fore his days were not prolonged in that land, which the Lord his God had given him.

6. He massacred himself and all his posterity.

7. From Eve he was a virgin, but in eyes and mind he committed spiritual fornication.

8. He stole (like Achan) that which God had set aside not to be meddled with; and this his stealth is that which troubles Israel, the whole world.

9. He bare witness against God, when he believed the witness of the devil, above him.

10. He coveted an evil covetousness, like Amnon, which cost him his life,* and all his progeny. Now whosoever considers, what a nest of evils here was committed at one blow, must needs, with Musculus,† see our case to be such, that we are compelled every way to commend the justice of God,‡ and to condemn the sin of our first parents; saying concerning all mankind, as the prophet Hosea doth, concerning Israel, "O Israel, thou hast destroyed thyself." Hos. 13: 9.

4. *Nom.* But, Sir, had it not been possible for Adam, both to have helped himself and his posterity, out of this misery, by renewing the same covenant with God, and keeping it afterwards?

Evan. No, by no means; for the covenant of works, was a covenant no way capable of renovation.||, § When he had once broken it, he was gone for ever: because it was a covenant between two friends; but now fallen man was become an enemy. And besides, it was an impossible thing for Adam to have performed the conditions, which now the justice of God did necessarily require at his hands: for he was now become liable to the payment of a double debt; to wit, the debt of satisfaction for his sin committed in time past, and

* 2 Sam. 13. † Com. Pla. p. 13. ‡ *i. e.* To justify God.

|| Bolton's true Bonds, p. 13. 5.

§ The covenant of works could by no means be renewed by fallen Adam, so as thereby to help himself and his posterity out of this misery; which is the only thing in question here. Otherwise indeed it might have been renewed; which is evident by this sad token, that many do actually renew it, in their covenanting with God, being prompted thereto, by their ignorance of the high demands of the law, their own utter inability, and the way of salvation by Jesus Christ. And from the same principle our Legalist here makes no question, but Adam might have renewed it, and kept it too, for the after-time: only he questions, whether or not Adam might thereby have helped himself and his posterity too, out of the misery they were brought into by his sin?

the debt of perfect and perpetual obedience, for the time to come; and he was utterly unable to pay either of them.

Nom. Why was he unable to pay the debt of satisfaction for his sin committed in time past?

Evan. Because his sin in eating the forbidden fruit (for that is the sin I mean*) was committed against an infinite and eternal good;† and therefore merited an infinite and eternal satisfaction; which was to be either some temporal punishment equivalent to eternal damnation, or eternal damnation itself. Now Adam was a finite creature, therefore between finite and infinite there could be no proportion: so that it was impossible for Adam to have made satisfaction, by any temporal punishment; and if he had undertaken to have satisfied by an eternal punishment, he should always have been satisfying, and never have satisfied, as is the case of the damned in hell.

Nom. And why was he unable to pay the debt of perfect and perpetual obedience for the time to come?

Evan. Because his precedent power to obey, was by his fall utterly impaired: for thereby his understanding was both enfeebled and drowned in darkness;‡ and his will made perverse and utterly deprived of all power to will well; and his affections were quite set out of order; and all things belonging to the blessed life of the soul were extinguished both in him and us:‖ So that he was become impotent, yea dead, and therefore not able to stand in the lowest terms to perform the meanest condition. The very truth is, our father Adam falling from God, did, by his fall, so dash himself and us all in pieces, that there was no whole part left, either in him or us, fit to ground such a covenant upon. And this the apostle witnesseth, both when he saith, "We are of no strength;" and, "The law was made weak because of the flesh," Rom. 5: 6, and 8: 3.

Nom. But, Sir, might not the Lord have pardoned Adam's sin without satisfaction?

Evan. O no, for justice is essential in God: and it is a righteous thing with God, that every transgression receive a just recompense:§ And if recompense be just, it is unjust to

* That being the sin in which all mankind fell with him, Rom. 5: 15.
† Ursin Cat. p. 112. ‡ Ibid. Cat. p. 112.
‖ Calv. Inst. p. 117. Bolton's true Bonds, p. 133.
§ 2 Thess. 1: 6. "Seeing it is a righteous thing with God, to recom

pardon sin without satisfaction. And though the Lord had pardoned and forgiven his former transgression: and so set him in his former condition of amity and friendship: yet having no power to keep the law perfectly, he could not have continued therein.*

Nom. And is it also impossible for any of his posterity to keep the law perfectly?

Evan. Yea, indeed, it is impossible for any mere man, in the time of this life, to keep it perfectly; yea, though he be a regenerate man; for the law requireth of man, that he "love the Lord with all his heart, soul, and might;" and there is not the holiest man that lives, but he is flesh as well as spirit, in all parts and faculties of his soul; and therefore cannot love the Lord perfectly. Yea, and the law forbiddeth all habitual concupiscence, not only saying, "Thou shalt not consent to lust," but, "Thou shalt not lust:" it doth not only command the binding of lust, but forbids also the being of lust; and who in this case can say, "My heart is clean?"

Ant. Then, friend Nomista, take notice, I pray, that as it was altogether impossible for Adam, to return into that holy and happy estate, wherein he was created, by the same way he went from it;† so is it for any of his posterity: and therefore I remember, one‡ saith very wittily, the law was Adam's lease when God made him tenant of Eden; the conditions of which bond, when he kept not, he forfeited himself, and all us. God read a lecture of the law to him before he fell, to be a hedge to him to keep him in Paradise; but when Adam would not keep within compass, this law is now become as the flaming sword at Eden's gate, to keep him and his posterity out.

pense tribulation to them that trouble you." Heb. 2: 2. "Every transgression and disobedience received a just recompense."

* But would have sinned again, and so fallen under the curse anew.

† Walking back, by the way of the covenant of works, which he left by his sinning.

Obj. "Do we not then make void the law," Rom. 3: 31, leaving an imputation of dishonor upon it, as a disregarded path, by pretending to return another way? Ans. Sinners, being united to Christ by faith, return, being carried back the same way they came; only their own feet never touch the ground; but the glorious Mediator, sustaining the persons of them all, walked every bit of the road exactly, Gal. 4: 4, 5. Thus, in Christ, the way of free grace, and of the law, sweetly meet together; and through faith we establish the law. Ibid.

‡ Lightfoot Miscel. p. 282.

5. *Nom.* But, Sir, you know, that when a covenant is broken, the parties that were bound, are freed and released from their engagements; and therefore, methinks, both Adam and his posterity, should have been released from the covenant of works, when it was broken; especially considering they have no strength to perform the condition of it.

Evan. Indeed it is true, in every covenant, if either party fail in his duty and perform not his condition, the other party is thereby freed, from his part; but the party failing is not freed, till the other release him: and therefore, though the Lord be freed from performing his condition, that is, from giving to man eternal life; yet so is not man from his part: no, though strength to obey be lost, yet man having lost it by his own default, the obligation to obedience remains still; so that Adam and his offspring are no more discharged of their duties, because they have no strength to do them, than a debtor is quitted of his bond, because he wants money to pay it. And thus, neighbor Nomista, I have, according to your desire, endeavored to help you, to the true knowledge of the law of works.

CHAPTER II.

OF THE LAW OF FAITH, OR, COVENANT OF GRACE.

1. Of the eternal purpose of grace. 2. Of the promise. 3. Of the performance of the promise.

Ant. I BESEECH you, Sir, proceed to help us to the true knowledge of the law of faith.

Evan. The law of faith is as much as to say the covenant of grace, or the gospel, which signifieth good, merry, glad, and joyful tidings:* that is to say, that God, to whose eternal knowledge all things are present, and nothing past or to come, foreseeing man's fall, before all times purposed,† and in time

* Tindal's path to holy scripture, p. 378. 2 Tim. 1:9. Eph. 3: 1, 3. Rom. 1: 2. Gal. 4: 4.

† 2 Tim. 1: 9. "Who hath saved us, according to his own purpose and grace, which was given us in Christ Jesus, before the world began." Eph. 3:2. "According to the eternal purpose, which he purposed in Christ Jesus our Lord."

promised,* and in the fulness of time performed,† the sending of his Son Jesus Christ into the world, to help and deliver fallen mankind.‡

SECTION I.

Of the eternal purpose of grace.

Ant. I BESEECH you, Sir, let us hear more of these things; and first of all, show how we are to conceive of God's eternal purpose, in sending of Jesus Christ.

Evan. Why, here the learned frame a kind of conflict in God's holy attributes:‖ and by a liberty, which the Holy Ghost, from the language of holy scripture, alloweth them, they speak of God after the manner of men; as if he were reduced to some straits and difficulties, by the cross demands of his several attributes.§, ¶ For truth and justice stood up, and said, that man had sinned, and therefore man must die; and so called for the condemnation of a sinful, and therefore

* Rom. 1: 1, 2. "The Gospel of God, which he had promised afore by his prophets in the holy scriptures."

† Gal. 4: 4, 5. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

‡ These are the good tidings, this is the law of faith, *i. e.* the law to be believed for salvation, which the apostle plainly teacheth, Rom. 1: 16. "The gospel is the power of God unto salvation to every one that believeth." And verse 17: "For therein is the righteousness of God revealed from faith to faith." In this last text, clouded with great variety of interpretations, I think there is a transposition of words to be admitted; and would read the whole verse thus: "For therein is revealed the righteousness of God by faith, unto faith; as it is written, but the just by faith shall live." The key to this construction and reading of the words in the former part of the verse, is the testimony adduced by the apostle in the latter part of it, from Hab. 2: 4. where the original text appears to me to determine the version of that testimony as here offered. The sense is, the righteousness which is by faith, namely, the righteousness of Christ, the only righteousness in which a sinner can stand before God, is in the gospel revealed unto faith, *i. e.* to be believed. See a like phrase, 1 Tim. 4: 3. translated after this manner.

‖ Reynolds on Psalm 110, pages 407, 408.

§ William's seven golden candlesticks, p. 319.

¶ Hosea 11: 8. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together."

worthily a cursed creature; or else they must be violated: for thou saidst (say they to God) "In that day thou eatest of the tree of the knowledge of good and evil, thou shalt die the death." Mercy, on the other side, pleaded for favor, and appeals to the great court in heaven: and there it pleads, saying, wisdom, and power, and goodness, have been all manifest in the creation;* and anger and justice, they have been magnified in man's misery, that he is now plunged into, by his fall: but I have not yet been manifested.† O, let favor and compassion be showed towards man, wofully seduced and overthrown by Satan! O, said they‡ unto God, it is a royal thing to relieve the distressed; and the greater any one is, the more placable and gentle he ought to be. But justice replied, if I be offended, I must be satisfied and have my right: and therefore I require, that man, who hath lost himself by his disobedience, should, for remedy, set obedience against it, and so satisfy the judgment of God. Therefore the wisdom of God became an umpire, and devised a way to reconcile them;‖ concluding, that before there could be reconciliation made, there must be two things effected: 1st. A satisfaction of God's justice. 2d. A reparation of man's nature:§ which two things must needs be effected by such a middle and common person¶ that had both zeal towards God, that he might be satisfied, and compassion, towards man, that he might be repaired: such a person, as, having man's guilt and punishment translated on him, might satisfy the justice of God, and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man.** And this could be none other but Jesus

* Hooker's soul just. p. 277.

† Mercy requires an object in misery.

‡ *Viz.* Favor and compassion.

‖ Calv. Instit. p. 117.

§ See the following note.

¶ Reynolds on Psalm 110, p. 408.

** As man lay in ruins by the fall, guilty and unclean, there stood in the way of his salvation by mercy designed, 1st. The justice of God, which could not admit the guilty creature; and 2. The holiness of God, which could not admit the unclean and unholy creature, to communion with him. Therefore, in the contrivance of his salvation, it was necessary, that provision should be made for the satisfaction of God's justice, by payment of the double debt mentioned above; namely, the debt of punishment, and the debt of perfect obedience. It was also necessary, that provision should be made for the sanctification of the sinner, the repairing of the lost image of God in him. And man being as unable to sanctify himself, as to satisfy justice (a truth which proud nature cannot

Christ, one of the three persons of the blessed Trinity. And therefore he,* by his Father's ordination, his own voluntary susception, and the holy Spirit's sanctification, was fitted for the business. Whereupon there was a special covenant,† or mutual agreement made between God and Christ, as is expressed, Isaiah 53: 10. that if Christ would make himself a sacrifice for sin, then he should see his seed, he should prolong his days, and the "pleasure of the Lord should prosper by him." So in Psalm 89: 19. The mercies of this covenant between God and Christ, under the type of God's covenant with David, are set forth; "Thou spakest in vision to thy holy One, and saidst, I have laid help upon One that is mighty," or as the Chaldee expoundeth, "One mighty in the law." As God had said concerning his elect,‡ I know that these will break, and never be able to satisfy me; but thou art a mighty and substantial person, able to pay me: therefore I will look for my debt‖ off thee, (as Pareus well observes,) God did, as it were, say to Christ, what they owe me, I require it all at thy hands. Then said Christ, "Lo I come to do thy will! in the volume of thy book it is written of me. I delight to do thy will, O my God, yea thy law is in my heart." Thus Christ assented, and from everlasting struck hands with God,§ to put upon him man's person, and to take upon him his name, and to enter in his stead in obeying his Father, and to do all for man, that he should require, and to yield in man's flesh the price of the satisfaction of the just judgment of God, and in the same flesh, to suffer the punishment that man had deserved: and this he undertook under

digest) the Saviour behooved not only to obey and suffer in his stead; but also to have a fulness of the spirit of holiness in him, to communicate to the sinner, that his nature might be repaired, through sanctification of the Spirit. Thus was the groundwork of man's salvation laid in the eternal counsel; the sanctification of the sinner, according to our author, being as necessary to his salvation, as the satisfaction of justice: for indeed the necessity of the former, as well as of the latter, arises from the nature of God, and therefore is an absolute necessity.

* Reynolds on Psalm 110, p. 408.

† Ames. Med. p. 74.

‡ Ainsworth on the text. Goodwin's Christ set forth, p. 75.

‖ *i. e.* The debt which the elect owe to me.

Thus was the covenant made between the Father and the Son, for the elect, that he should obey for them, and die for them.

§ Psalm 40: 7, 8. Calv. Inst. p. 117.

the penalty that lay upon man to have undergone.* And thus was justice satisfied, and mercy magnified, by the Lord Jesus Christ: and so God took Christ's single bond; whence Christ is not only called, the "surety of the covenant" for us, Heb. 7: 22. but the "covenant itself," Isa. 49: 8. And God laid all upon him, that he might be sure of satisfaction; protesting that he would not deal with us, nor so much as expect any payment from us;† such was his grace. And thus did our Lord Jesus Christ, enter into the same covenant of works, that Adam did; to deliver believers from it:‡, || he was contented to be under all that commanding, revenging authority, which that covenant had over them; to free them from the penalty of it: and in that respect, Adam is said to be a type of Christ, as you have it, Rom. 5: 14. "Who was the type

* The Son of God consented to put himself in man's stead, in obeying his Father, and so to do all for man that his Father should require; that satisfaction should be made: farther, he consented, in man's nature, to satisfy and suffer the deserved punishment; that the same nature that sinned might satisfy: and yet farther, he undertook to bear the very same penalty that lay upon man, by virtue of the covenant of works, to have undergone; so sisting himself a proper surety for them, who, as the author observes, must pay the same sum of money that the debtor owes. This I take to be the author's meaning: but the expression of Christ's undertaking under the penalty, &c. is harsh and unguarded.

† Hooker's soul just. p. 174.

‡ Goodwin's Christ set forth, p. 83.

|| Our Lord Jesus Christ became surety for the elect in the second covenant, Heb. 7: 22. And in virtue of that suretyship, by which he put himself in the room of the principal debtors, he came under the same covenant of works that Adam did; in so far as the fulfilling of that covenant in their stead, was the very condition required of him as the second Adam in the second covenant, Gal. 4: 4, 5. "God sent forth his Son—made under the law, to redeem them that were under the law." Thus Christ put his neck under the yoke of the law, as a covenant of works, to redeem them who were under it as such. Hence he is said to be the "end of the law for righteousness to every one that believeth," Rom. 10: 4. namely, the end for consumption, or perfect fulfilling of it by his obedience and death, which presupposes his coming under it. And thus the law, as a covenant of works, was magnified and made honorable; and it clearly appears how "by faith we establish the law," Rom. 3: 31. QUEST. How then is the second covenant a covenant of grace? ANS. In respect of Christ, it was most properly and strictly a covenant of works; in that he made a proper, real, and full satisfaction, in behalf of the elect: but, in respect of them, it is purely a covenant of richest grace, inasmuch as God accepted the satisfaction from a surety, which he might have demanded of them; provided the surety himself; and gives all to them freely, for his sake.

of him that was to come." Unto which purpose, the titles which the apostle gives these two, Christ and Adam, are exceeding observable. He calls Adam the first man, and Christ our Lord the second man, 1 Cor. 15: 47. speaking of them as if there never had been any more men in the world, besides these two; thereby making them the head and root of all mankind, they having, as it were, the rest of the sons of men included in them. The first man is called the earthly man; the second man, Christ, is called the Lord from heaven, 1 Cor. 15: 47. The earthly man had all the sons of men born into the world, included in him; and is so called in conformity unto them, the first man;* the second man, Christ, is called the Lord from heaven, who had all the elect included in him; who are said to be the first born, and to have their names written in heaven, Heb. 12: 23. and therefore are appositely called heavenly men: so that these two, in God's account, stood for all the rest.† And thus you see, that the Lord, willing to show mercy to the creature fallen,‡ and withal to maintain the authority of his law, took such a course as might best manifest his clemency and severity:‖ Christ entered into covenant, and became surety for man, and so became liable to man's engagements; for he that answers for a surety, must pay the same sum of money that the debtor oweth.

And thus have I endeavored to show you, how we are to conceive of God's eternal purpose, in sending of Jesus Christ to help and deliver fallen mankind.

SECTION II.

Of the Promise.

1. The promise made to Adam. 2. The promise renewed to Abraham. 3. The law, as the covenant of works, added to the promise. 4. The promise and covenant with Abraham, renewed with the Israelites. 5. The covenant of grace under the Mosaic dispensation. 6. The natural bias towards the covenant of works. 7. The Antinomian faith rejected. 8. The evil of Legalism.

1. *Ant.* I beseech you, Sir, proceed also to the second thing: and first tell us, when the Lord began to make a promise to help and deliver mankind.

* And so, in relation to them, is called the first man.

† Thus Adam represented all mankind in the first covenant: and Christ represented all the elect in the second covenant. See the first note on the preface.

‡ Ball on the Cov. p. 289. ‖ Ibid. pp. 207, 208.

Evan. Even the same day that he sinned,* which, as I suppose, was the very same day he was created:† for Adam, by his sin, being become the child of wrath, and both in body and in soul, subject to the curse, and seeing nothing due to him but the wrath and vengeance of God; he was "afraid, and sought to hide himself from the presence of God," Gen. 3: 10. Whereupon the Lord promised Christ unto him, saying to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: He (that is to say, the seed

* This our author doth here positively assert, and afterward confirm. And there is plain evidence for it, from the holy scripture, which determines the time of the Lord's calling our guilty first parents before him, at which time he gave them the promise, Gen. 3: 8. "And they heard the voice of the Lord God walking in the garden in the cool of the day." Heb. At the wind of that day, as Junius and Tremellius, Piscator and Picherellus read it; which, as soon as it began to blow, might convince them, that their aprons of fig leaves were no fit covers for their nakedness.

† Our author is far from being singular in this opinion. The learned Gataker (apud. Pol. Synop. Crit. in Gen. 3: 23) owns it to be the common opinion, though himself is of another mind, "That man fell, and was cast out of Paradise, the same day in which he was created." And he tells us (ib. in Psalm 49: 12) that "Broughton doth most confidently assert, Adam not to have stood in his integrity so much as one day; and that he saith out of Maimonides, 'This is held by all the Jews, as also by the Greek fathers.'" That this opinion is less received than formerly, is, if I mistake not, not a little owing to the cavils of the Deists, who, to weaken the credit of the inspired history, allege it to be incredible, that the events recorded, Gen. 1: 24, 25, 26. and 2: 7. and 18. to the end of the third chapter, could all be crowded into one day. See Nicol's conference with a Theist. The reasons to support it, take from the learned Sharp, one of the six ministers banished in the year 1606. Curs. Theol. Loc. de Peccato. (1.) "Because of the devil's envy, who, it is likely, could not long endure to see man in a happy state. (2.) If man had stood more days, the blessing of marriage would have taken place, Adam would have known his wife, and begot a child without original sin. (3.) The Sabbath was not so much appointed for meditating on the works of creation, as on the works of redemption. (4.) It appears from the words of the serpent, and of the woman, that she had not yet tasted any fruit. (5.) When the Holy Ghost speaks of the sixth day, Gen. 1. and of the day of the fall, it is with HE emphatic. (Compare Gen. 1: ult. and 3: 8.) (6.) He fell so soon that the work of redemption might be the more illustrious; since man could not stand one day without the Mediator's help." How the Sabbath was broken by Adam's sin, though committed the day before, may be learned from Larg. Cat. on the 4th command, which teacheth that "The Sabbath is to be sanctified—and to that end, we are to prepare our hearts—that we may be the more fit for the duties of that day;" and that "The sins forbidden in the 4th commandment, are all omissions of the duties required, &c.

of the woman; for so is the Hebrew text) shall break thy head, and thou shalt bruise his heel." This promise of Christ, the woman's seed, verse 15. was the gospel;* and the only comfort of Adam, Abel, Enoch, Noah, and the rest of the godly fathers, until the time of Abraham.†

Nom. I pray you, Sir, what ground have you to think that Adam fell the same day he was created?

Evan. My ground for this opinion, is, Psal. 49: 12. which text Mr. Ainsworth‡ makes to be the 13. verse, and reads it thus; "But man in honor doth not lodge a night, he is likened unto beasts that are silenced.‖ That may be minded (saith

* Urb. Reg. on Serm. to Emmaus.

† In this promise was revealed, 1. Man's restoration into the favor of God, and his salvation; not to be effected by man himself, and his own works, but by another. For our first parents, standing condemned for breaking the covenant of works, are not sent back to it, to essay the mending of the matter, which they had marred before; but a new covenant is proposed, a Saviour promised as their only hope. 2. That this Saviour was to be incarnate, to become man, the seed of the woman. 3. That he behooved to suffer; his heel, namely his humanity, to be bruised to death. 4. That by his death he should make a full conquest over the devil, and destroy his works, who had now overcome and destroyed mankind; and so recover the captives out of his hand; "He shall bruise thy head," to wit, while thou bruisest his heel. This encounter was on the cross; there Christ treading on the serpent, it bruised his heel, but he bruised its head. 5. That HE should not be held by death, but Satan's power should be broken irrecoverably; the Saviour being bruised only in the heel, but the serpent in the head. 6. That the saving interest in him, and his salvation, is by faith alone, believing the promise with particular application to one's self, and so receiving him; forasmuch as these things are revealed by way of a simple promise.

‡ Ainsworth.

‖ "From this text, the Hebrew doctors, also, in Bereshit Rabba, do gather, that the glory of the first man did not night with him; and that in the beginning of the sabbath his splendor was taken away from him, and he was driven out of Eden." Cartwright apud Pol. Synops. Crit. in Loc. The learned Leigh, in his Crit. Sac. in Voc. Lun, citing this text, saith, "Adam lodged not one night in honor; for so are the words, if they be properly translated." He repeats the same in his annotations on the book of Psalms; and points his reader to Ainsworth, whose version does evidently favor this opinion, and, is here faithfully cited by our author, though without the marks of composition, (lodge-a-night,) there being no such marks in my copy of Ainsworth's version or annotations, printed at London 1639. However the word Lun may signify to abide or continue, it is certain the proper and primary signification of it, is to night (at, in, or with;) I must be allowed the use of this word, to express the true import of the original one. Thus we have it rendered, Gen. 28: 11. tarried all night. Judg. 19: 9. tarry all night. Ver. 10. tarry

he) both for the first man Adam, who continued not in his dignity, and for all his children.

Ant. But, Sir, do you think that Adam and those others, did understand that promised seed to mean Christ?

Evan. Who can make any doubt, but that the Lord had acquainted Adam with Christ between the time of his sinning and the time of his sacrificing, though both on a day?

Ant. But did Adam offer sacrifice?

Evan. Can you make any question,* but that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? surely those skins could be none other but of the beasts slain,† and offered in sacrifice; for before Adam fell, beasts were not subject to mortality, nor slaying. And God's clothing of Adam and his wife with skins, signified, that their sin and shame was covered with Christ's righteousness. And questionless the Lord had taught him, that his sacrifice did signify his acknowledgment of his sin, and that he looked for the seed of the woman,‡ promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence; with which, undoubtedly, he acquainted his sons Cain and Abel, when he taught them also to offer sacrifice.

Ant. But how doth it appear that this his sacrificing was the very same day that he sinned?

that night. Ver. 13. lodged all night. And since this is the proper and primary signification of the word, it is not to be receded from without necessity, which I cannot discover here. The text seems to me to stand thus, word for word, the propriety of the tenses also observed. "Yet-Adam in-honor could not-night; he became-like as-the-beasts, they were alike." Compare the Septuagint, and the vulgar Latin; with which, according to Pool in Synops. Crit. the Ethiopic, Syriac, and Arabic, do agree, though unhappy in not observing the difference, between this and the last verse of the Psalm. Nothing can be more agreeable to the scope and context. Worldly men "boast themselves in the multitude of their riches," ver. 6. as if their houses should continue for ever, ver. 11. And yet Adam, as happy as he was in Paradise, continued not one night in his honor; it quickly left him; yea, he died, and in that respect became like the beasts; compare ver. 14. "Like sheep they are laid in the grave, death shall feed on them." And after showing that the worldly man shall die, notwithstanding of his worldly wealth and honor; ver. 19. this suitable memorial for Adam's sons, is repeated with a very small variation, ver. 20, 21. "Adam was in-honor, but-could-not understand; he became," &c.

* Lightfoot Miscel. p. 18. Vaughmeth on Bib. p. 15.

† Walker on the cov. p. 59. ‡ Gibbons on Genesis.

Evan. It is said, John 7: 8. concerning Christ, that "They sought to take him, yet no man laid hands on him, because his hour was not yet come;" but after that, when the time of his suffering was at hand he himself said, John 12: 24. "The hour is come;" which day is expressly set down by the evangelist Mark, Mark 15: 34, 42. to be the sixth day, and ninth hour of that day, when "Christ, through the eternal spirit, offered up himself without spot to God." Now, if you compare this with Exodus 12: 6. you shall find that the paschal lamb, a most lively type of Christ, was offered the very same day and hour, even the sixth day, and ninth hour of the day, which was at three of the clock in the afternoon:* and the scripture testifieth, that Adam was created the very same sixth day: and gives us ground to think that he sinned the same day. And do not the fore alleged scripture afford us warrant to believe, that it was the very same hour of that day, Gen. 1: 26. when Christ entered mystically and typically upon the work, of redemption, in being offered as a sacrifice for Adam's sin:† and surely we may suppose, that the covenant (as you heard) being broken between God and Adam, justice would not have admitted of one hour's respite, before it had proceeded to execution to the destruction both of Adam and the whole creation; had not Christ, in the very nick of time, stood as the ram (or rather the lamb) in the bush, and stepped in to perform the work of the covenant. And hence I conceive it is, that St.‡ John

* Ainsworth on the text.

† That the promise was given the same day that Adam sinned, was evinced before: and from the history, Gen. 3. and the nature of the thing itself, one may reasonably conclude, that the sacrifices were annexed to the promise. And since the hour of Christ's death, was all along the time of the evening sacrifice; it is very natural to reckon, that it was also the hour of the first sacrifice: even as the place on which the temple stood, was at first designed by an extraordinary sacrifice on that spot, 1 Chron. 20—18—28. and 22: 1. "At three o'clock in the afternoon Christ yielded up the ghost, Mark 15: 34. the very time when Adam had received the promise of this his passion for his redemption. Lightfoot on Acts 2: 1.

‡ This word might well have been spared here; notwithstanding that we so read, in the title of the book of the Revelation, in our English Bibles; and in like manner in the titles of other books of the New Testament, S. (i. e. Saint) Matthew, S. Mark, S. Luke, &c. It is evident, there is no such word to be found in the titles of these books in the original Greek: and the Dutch translators have justly discarded it, out of their translation. If it is to be retained, because John, Matthew, Mark,

calls him "the lamb slain from the beginning of the world."*, † For as the first state of creation was confirmed by the covenant which God made with man;‡ and all creatures were to be upheld by means of observing the law and condition of that covenant; so that covenant being broken by man, the world should have come to ruin, had it not been as it were created anew, and upheld by the covenant of grace in Christ.

Ant. Then, Sir, you think that Adam was saved.

Evan. The Hebrew doctors hold that Adam was a repentant sinner;‖ and say, that he was by wisdom (that is to say, by faith in Christ) brought out of his fall; yea, and the church of God doth hold, and that for necessary causes,§ that he was saved by the death of Christ: yea, saith Mr. Vaughan, it is certain he believed the promise concerning Christ, in whose commemoration he offered continual sacrifice; and in the assurance thereof, he named his wife Hevah, that is to say life;¶ and he called his son Seth, settled or persuaded in Christ.

Ant. Well, now I am persuaded that Adam did understand this seed of the woman to be meant of Christ.

Evan. Assure yourself, that not only Adam but all the rest of the godly fathers, did so understand it;** as is manifest in that the Thargum or Chaldee Bible, which is the ancient translation of Jerusalem, hath it thus: between thy son and

Luke, &c. were without controversy saints; why not on the same ground, Saint Moses, Saint Aaron, (expressly called the Saint of the Lord, Psalm 106: 16.) &c. no reason can be given of the difference made in this point, but that it pleased Antichrist to canonize these New Testament saints, but not the Old Testament ones. Canonizing is an act or sentence of the Pope, decreeing religious worship and honors to such men or women departed, as he sees meet to confer the honor of saintship on. These honors are seven. And the first of them is, That they are enrolled in the catalogue of saints, and must be accounted and called saints by all. Bellarmin. Disp. tom. 1. Col. 1496.

* Rev. 13: 8. Walker on the Cov. p. 42.

† The benefits thereof (viz. of Christ's redemption) "Were communicated unto the elect from the beginning of the world, in, and by those promises, types and sacrifices, wherein he was revealed, and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world. Westm. Confession, chap. 8, art. 6.

‡ Ainsworth on Gen. ‖ Ibid. § Gibbons on Gen.

¶ So the Septuagint expound it. Others an Enlivener; not doubting, but Adam, in giving her this name, had the promised life-giving seed, our Lord Jesus Christ, particularly in view, amongst the all living, she was to be mother of.

** Urb. Reg. on Christ's serm. to Emmaus.

son;* adding further by way of comment, "So long, O serpent, as the woman's children keep the law, they kill thee: and when they cease to do so, thou stingest them in the heel, and hast power to hurt them much; but whereas for their harm there is a sure remedy, for thee there is none: for in the last days they shall crush thee all to pieces, by means of Christ their King. And this was it which did support and uphold their faith until the time of Abraham.

2. *Ant.* What followed then?

Evan. Why then the promise was turned into a covenant with Abraham and his seed, and oftentimes repeated, that "in his seed all nations should be blessed," Gen. 12: 3. and 18: 18. 22:18.† Which promise and covenant was the very voice itself of the gospel, it being a true testimony of Jesus Christ; as the apostle Paul beareth witness, saying, "the scripture foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham," Gal. 3: 8. saying, "In thee shall all the nations of the earth be blessed." And the better to confirm Abraham's faith in this promise of Christ, it is said, Gen. 14: 19. That Melchisedec came forth and met him, and blessed him. Now, saith the apostle, "This Melchisedec was a priest of the most high God, and king of righteousness, Heb. 7: 1, 2, 3, and 6: 20. and king of peace, without father and without mother, and so like unto the Son

* Dupless. Trueness of Christ. Relig. p. 226.

† The ancient promise given to Adam was the first gospel, the covenant of grace. "For man, by his fall, having made himself incapable of life by the covenant of works, the Lord was pleased to make a second, commonly called the covenant of grace," Gen. 3: 15. Westm. Conf. chap. 7, art. 3. When that promise or covenant, in which the persons it respected were not expressly designated, was renewed, Abraham and his seed were designated expressly therein: and so it became a covenant with Abraham and his seed. And the promise being still the same, as to the substance of it, was often repeated; and in the repetition, more fully and clearly opened. So Jesus Christ revealed to Adam, only as the seed of the woman, was thereafter revealed to Abraham, as Abraham's own seed: and thus was it believed and embraced, unto salvation, in the various revelation thereof. "God—did seek Adam again, call upon him, rebuke his sin, convict him of the same, and in the end made unto him a most joyful promise, to wit: "That the seed of the woman should break down the serpent's head," that is, he should destroy the works of the devil; which promise, as it was repeated, and made more clear from time to time: so was it embraced with joy, and most constantly (i. e. most steadfastly) received of all the faithful, from Adam to Noe, from Noe to Abraham, from Abraham to David, and so forth to the incarnation of Christ Jesus." Old Confess. art. 4.

of God; who is a priest for ever, after the order of Melchisedec:" and both king of righteousness and king of peace, Jer. 23: 6. Isa. 9: 6. yea, and without father as touching his manhood; and without mother, as touching his Godhead. By which we are given to understand, that it was the purpose of God, that Melchisedec should in these particulars resemble the person and office of Jesus Christ the Son of God;* and so, by God's appointment, be a type of him to Abraham, to ratify and confirm the promise made to him and his seed, in respect of the eternal covenant,† to wit, that he and his believing seed should be so blessed in Christ, as Melchisedec had blessed him.‡ Nay, let me tell you more, some have thought it most probable, yea, and have said, if we search out this truth, without partiality, we shall find, that this Melchisedec,‖ which appeared unto Abraham, was none other than the Son of God, manifest by a special dispensation and privilege unto Abraham, in the flesh, who is therefore said, to have "seen his day and rejoiced," John 8: 56.§ Moreover, in Gen. 15: we read that the Lord did again confirm this covenant with Abraham: for when Abraham had divided the beasts, God came between the parts like a smoking furnace and a burning lamp; which,¶ as some have thought, did primarily typify the torment and rending of Christ;** and the furnace and fiery lamp, did typify the wrath of God running between, and yet did not consume the rent and torn nature. And the blood of circumcision did typify the blood of Christ:†† and the resolved sa-

* Dickson on the Heb.

† That passed between the Father and the Son, from everlasting.

‡ Melchisedec was unto Abraham, a type, to confirm him in the faith, that he and his believing seed should be as really blessed in Christ, as he was blessed by Melchisedec.

‖ William's seven golden candlesticks, pp. 330, 331.

§ This seems to me to be a more than groundless opinion, as being inconsistent with the scripture account of Melchisedec, Gen. 14: 18. Heb. 7: 1—4. howbeit it wants not patrons among the learned. The declaring of which is no just ground to fix it on our author: especially after his speaking so plainly of Christ and Melchisedec, as two different persons, a little before. The text, John 8: 56. alleged by the patrons of that opinion, makes nothing for their purpose: "For all (we mean the faithful fathers under the law) did see (viz. by faith) the joyful day of Christ Jesus, and did rejoice." Old confess. art. 4.

¶ Namely, the passing of the furnace and burning lamp, between the pieces.

** Ball on the cov. p. 49.

†† Heb. 9: 22. "And almost all things are by the law purged with

crifice* of Isaac on mount Moriah, by God's appointment, did prefigure and foreshow, that by the offering up of Christ the promised seed, in the very same place, all nations should be saved. Now this covenant thus made and confirmed with Abraham, was renewed with Isaac, Gen. 26: 4. and made known unto Jacob, by Jesus Christ himself; for that man which wrestled with Jacob, was none other but the man Christ Jesus;† for himself said, that Jacob should be called Israel, a wrestler and prevailer with God; and Jacob called the name of the place Peniel, because he had seen God face to face. And Jacob left it by his last will unto his children, in these words, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come," Gen. 49: 10. That is to say, Of Judah shall kings come one after another, and many in number, till at last the Lord Jesus come, who is King of kings, and Lord of lords: or, as the Targum of Jerusalem and Onkelos do translate it, until Christ the anointed come.‡

Nom. But, Sir, are you sure that this promised seed was meant of Christ?

Evan. The apostle puts that out of doubt, Gal. 3: 16. saying, "Now unto Abraham and to his seed were the promises made.‖ He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ."§ And so no doubt, but these godly patriarchs, did understand it.

Ant. But, Sir, the great promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the land of Canaan.

Evan. There is no doubt, but that these godly patriarchs did see their heavenly inheritance (by Christ) through the promise of the land of Canaan; as the apostle testifieth of Abraham, Heb. 11: 9, 10. saying, "He sojourned in a strange

blood: and without shedding of blood is no remission." Compare Gen. 17: 14. "The uncircumcised man-child shall be cut off from his people; he hath broken my covenant."

* Walker on the cov. p. 63.

† Gen. 32: 28. 30. Seven golden candlesticks, p. 322.

‡ Babbing on the text.

‖ To wit, the promises of the everlasting inheritance, typified by the land of Canaan: which promises, see Gen. 12: 7. and 13: 15.

§ *i. e.* Christ mystical, Christ and the church, the head and the members; yet so as the dignity of the head being still reserved, he is to be understood here primarily, which is sufficient for our author's purpose; and his members secondarily only.

country, and looked for a city having a foundation, whose builder and maker is God." By which it is evident, saith Calvin,* that the height and eminency of Abraham's faith, was, the looking for an everlasting life in heaven. The like testimony he gives of Sarah, Isaac, and Jacob, saying, "all these died in the faith," Heb. 11: 13.† implying, that they did not expect to receive the fruit of the promise till after death. And therefore in all their travels, they had before their eyes, the blessedness of the life to come: which caused old Jacob to say at his death, Gen. 49: 18. "Lord I have waited for thy salvation." Which speech, the Chaldee paraphrase expounds thus, Our father Jacob said not,‡ I expect the salvation of Gideon, son of Joash, which is a temporal salvation; nor the salvation of Samson, son of Manoah, which is a transitory salvation, but the salvation of Christ the son of David, who shall come, and bring unto himself, the sons of Israel; whose salvation my soul desireth: And so you see, that this covenant made with Abraham in Christ, was the comfort and support of these and the rest of the godly fathers until their departure out of Egypt.

Ant. And what followed then?

Evan. Why then Christ Jesus was most clearly manifested unto them, in the passover lamb: for as that lamb was to be without spot, or blemish, Exod. 12: 5. Even so was Christ, 1 Pet. 1: 19. And as that lamb was taken up the tenth day of the first new moon in March; even so on the very same day of the same month came Christ to Jerusalem,‖ to suffer his passion. And as that lamb was killed on the fourteenth day at even; just then, on the same day, and at the same hour,§ did Christ give up to the Ghost: and as the blood of that lamb was to be sprinkled on the Israelites' doors, Exod. 12: 7. even so is the blood of Christ sprinkled on believers' hearts by faith, 1 Pet. 1: 2. And their deliverance out of Egypt, was a figure of their

* Instit. p. 204.

† That these three, together with Abraham, are here meant by the apostle, and not those mentioned in the first seven verses of the chapter, appears, if it is considered, that of them he spoke last, ver. 9. 11. To none before them was the promise of Canaan given; and they were the persons who had opportunity to have returned to the country whence they came out, ver. 15.

‡ Ainsworth on the text.

‖ Tindal in his works, p. 430.

§ Ainsworth on Exod. and Mark 15: 33, 34, 37.

redemption by Christ;* their passing through the red sea, was a type of baptism,† when Christ should come in the flesh; and their manna in the wilderness and water out of the rock, did resemble the sacrament of the Lord's supper, 1 Cor. 10: 2, 3, 4. and hence it is that the apostle saith, "They did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and the rock was Christ." And when they were come to mount Sinai, the Lord delivered the ten commandments unto them.

3. *Ant.* But were the ten commandments, as they were delivered unto them on mount Sinai, the covenant of works, or not?

Evan. They were delivered to them as the covenant of works.‡

* *i. e.* The deliverance of the Israelites out of Egypt, was a figure of the redemption by Christ.

† Not that it prefigured or represented baptism as a proper and prophetical type thereof; though some orthodox divines seem to be of that mind: but, that (as the author expresseth himself in the case of the manna and the water out of the rock) it resembled baptism; being a like figure (or type) thereunto, as the apostle Peter determines, concerning Noah's ark with the waters of the deluge. 1 Pet. 3: 21. Even as the printer's stamps are types of the letters impressed on the paper, both signifying one and the same word. For the ancient church is expressly said to have been baptized in the sea, 1 Cor. 10: 1, 2. And as the rock with the waters flowing from it, did not signify the Lord's supper; but the thing signified by the New Testament Sacrament, namely Christ, ver. 4. So their baptism in the sea, did not signify our baptism itself; but the thing represented thereby. And thus it was a type or figure answering to, and resembling, the baptism of the New Testament church; the one being an extraordinary sacrament of the Old Testament, the other an ordinary sacrament of the New, both representing the same thing.

‡ As to this point there are different sentiments among orthodox divines; though all of them agree, that the way of salvation was the same under the Old and New Testaments, and that the Sinai covenant, whatever it was, carried no prejudice to the promise made unto Abraham, and the way of salvation therein revealed, but served to lead men to Jesus Christ. Our author is far from being singular in this decision of this question. I adduce only the testimonies of three late learned writers. "That God made such a covenant (*viz.* the covenant of works) with our first parents, is confirmed by several places of scripture." Hos. 6: 7. Gal. 4: 24. Willison's Sacram. Catec. p. 3. The words of the last text quoted, are these: "For these are the two covenants, the one from the mount Sinai, which gendereth to bondage." Hence it appears, that, in the judgment of this author, the covenant from mount Sinai was the covenant of works: otherwise there is no shadow of reason from this text,

Nom. But by your favor, Sir, you know that these people were the posterity of Abraham; and therefore under that covenant of grace, which God made with their fathers: and therefore I do not think that they were delivered to them as the covenant of works; for, Sir, you know the Lord never delivers the covenant of works to any that are under the covenant of grace.

Evan. Indeed it is true, the Lord did manifest so much love to the body of this nation,* that all the natural seed of Abraham were externally, and by profession, under the covenant of grace made with their father Abraham; though it is to be feared many of them were still under the covenant of works made with their father Adam.†

for what it is adduced to prove. The Rev. Mr. Flint, and Mr. M'Claren, in their elaborate and seasonable treatises against professor Simpson's doctrine, (for which I make no question but their names will be in honor with posterity,) speak to the same purpose. The former having adduced the forecited text, Gal. 4: 24. saith, "Jam duo fœdera," &c. that is, "Now here are two covenants mentioned; the first the legal one, by sin rendered ineffectual, entered into with Adam, and now again promulgated." Exam. Do t. D. Joh. Sims. p. 125. And afterwards, speaking of the law of works, he adds, "Atque hoc est illud fœdus," &c. that is, "And this is that covenant promulgated on mount Sinai, which is called one of the covenants, Gal. 4: 24." Ibid. page 131. The words of the latter, speaking of the covenant of works, are these: "Yea, it is express'y called a covenant, Hos. 6: and Gal. 4." And Mr. Gillespie proves strongly, that Gal. 4. is understood of the covenant of works and grace; see his Ark of the Testament, part 1. chap. 5. p. 180. The new Scheme examined, p. 176. The delivering of the ten commands on mount Sinai, as the covenant of works, necessarily includes in it the delivering of them as a perfect ru'e of righteousness; forasmuch as that covenant did always contain in it such a rule, the true knowledge of which the Israelites were, at that time, in great want of, as our author afterwards teacheth.

* Ball on the Cov. p. 110.

† The strength of the objection in the preceding paragraph lies here, namely, That at this rate, the same persons, at one and the same time, were both under the covenant of works, and under the covenant of grace; which is absurd. Ans. The unbelieving Israelites were under the covenant of grace made with their father Abraham, externally and by profession, in respect of their visible church state; but under the covenant of works made with their father Adam, internally and really, in respect of the state of their souls before the Lord: herein there is no absurdity; for, to this day, many in the visible church are thus, in these different respects, under both covenants. Further, as to believers among them, they were internally and really, as well as externally, under the covenant of works, and that, not as a covenant co-ordinate with, but, subordinate and subservient unto, the covenant of grace. And in this there is no more inconsistency than in the former.

Nom. But, Sir, you know, in the preface to the ten commandments, the Lord calls himself by the name of their God in general; and therefore it should seem, that they were all of them the people of God.*

Evan. That is nothing to the purpose:† for many wicked

* *Viz.* As delivered from the covenant of works, by virtue of the covenant of grace.

† That will not indeed prove them all to have been the people of God, in the sense before given; for the reason here adduced by our author.

Howbeit, the preface to the ten commands, deserves a particular notice, in the matter of the Sinai transaction. Exod. 20: 2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Hence it is evident to me, that the covenant of grace was delivered to the Israelites on mount Sinai. For, the Son of God, the Messenger of the covenant of grace, spoke these words to a select people, the natural seed of Abraham, typical of his whole spiritual seed. He avoucheth himself to be their God; namely, in virtue of the promise, or covenant made with Abraham, Gen. 17: 7. "I will establish my covenant—to be a God unto thee, and to thy seed after thee:" and their God, which brought them out of the land of Egypt; according to the promise made to Abraham, at the most solemn renewal of the covenant with him, Gen. 15: 14. "Afterward shall they come out with great substance." And he first declares himself their God, and then requires obedience; according to the manner of the covenant with Abraham, Gen. 17: 1. "I am the Almighty God; (*i. e.* in the language of the covenant, The Almighty GOD TO THEE, to make THEE forever blessed, through the promised SEED) walk thou before me, and be thou perfect."

But that the covenant of works was also, for special ends, repeated and delivered to the Israelites on mount Sinai, I cannot refuse, 1. Because of the apostle's testimony, Gal. 4: 24. "These are the two covenants; the one from the mount Sinai, which gendereth to bondage." For the children of this Sinai-covenant, the apostle here treats of, are excluded from the eternal inheritance, as Ishmael was from Canaan, the type of it, ver. 30. "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman." But this could never be said of the children of the covenant of grace, under any dispensation: though both the law covenant from Sinai, itself, and its children, were, even before the coming of Christ, under a sentence of exclusion, to be executed on them respectively in due time. 2. The nature of the covenant of works, is most expressly, in the New Testament, brought in, propounded and explained, from the Mosaical dispensation. The commands of it from Exod. 20. by our blessed Saviour, Matth. 19: 17, 18, 19. "If thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery," &c. The promise of it, Rom. 10. 5. "Moses describeth the righteousness which is of the law, that the man which doth those things, shall live by them." The commands and promise of it together, see Luke 10: 25, 26, 27, 28. The terrible sanction of it, Gal. 3: 10. "For it is written, (viz. Deut. 27: 26.) Cursed is every one that continueth not in all things which are written in the

book of the law to do them." 3. To this may be added the opposition between the law and grace, so frequently inculcated in the New Testament, especially in Paul's epistles. See one text for all; Gal. 3: 12. "And the law is not of faith, but the man that doeth them shall live in them." 4. The law from mount Sinai was a covenant, Gal. 4: 24. "These are the two covenants, the one from the mount Sinai:" and such a covenant as had a semblance of disannulling the covenant of grace, Gal. 3: 17. "The covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul:" Yea, such a one as did, in its own nature, bear a method of obtaining the inheritance, so far different from that of the promise, that it was inconsistent with it; "For if the inheritance be of the law, it is no more of promise," Gal. 3: 18. Wherefore, the covenant of the law from mount Sinai, could not be the covenant of grace; unless one will make this last not only a covenant seeming to destroy itself, but really inconsistent; but it was the covenant of works, which indeed had such a semblance, and in its own nature did bear such a method, as before noted; howbeit, as Ainsworth saith, "The covenant of the law now given could not disannul the covenant of grace," Gal. 3: 17. Annot. on Exod. 19: 1.

Wherefore, I conceive the two covenants to have been both delivered, on mount Sinai, to the Israelites. 1. The covenant of grace made with Abraham contained in the preface, repeated and promulgated there unto Israel, to be believed, and embraced by faith, that they might be saved: To which were annexed the ten commands, given by the Mediator Christ, the head of the covenant, as a rule of life to his covenant-people. 2. The covenant of works made with Adam, contained in the same ten commands, delivered with thunderings and lightnings, the meaning of which was afterwards cleared, by Moses describing the righteousness of the law, and sanction thereof; repeated and promulgated to the Israelites there, as the original perfect rule of rightness, to be obeyed. And yet were they no more bound hereby, to seek righteousness by the law, than the young man was, by our Saviour's saying to him, Matth. 19: 17, 18. "If thou wilt enter into life, keep the commandments—Thou shalt do no murder," &c. The latter was a repetition of the former.

Thus there is no confounding of the two covenants, of grace and works; but the later was ADDED to the former, as subservient unto it; to turn their eyes towards the promise, or covenant of grace, God gave it to Abraham by promise. "Wherefore then serveth the law? It was added, because of transgressions, till the seed should come," Gal 3: 18, 19. So it was unto the promise given to Abraham, that this subservient covenant was added; and that promise we have found in the preface to the ten commands. To it, then, was the subservient covenant, according to the apostle, added, put or set to, as the word properly signifies. So it was no part of the covenant of grace, which was entire to the fathers, before the time that it was set to it, and yet is, to the New Testament church, after that it is taken away from it; for, saith the Apostle, "It was added till the seed should come." Hence it appears, that the covenant of grace was, both in itself, and in God's intention, the principal part of the Sinai transaction; nevertheless the covenant of works was the most conspicuous part of it, and lay most open to the view of the people.

According to this account of the Sinai transaction, the ten commands, there delivered, must come under a twofold notion or consideration;

and ungodly men,* being in the visible church, and under the eternal covenant, are called, the chosen of God, and the people of God, though they be not so; in like manner were many of these Israelites called the people of God, though indeed they were not so.

Nom. But, Sir, was the same covenant of works made with them, that was made with Adam?

Evan. † For the general substance of the duty, the law delivered on mount Sinai, and formerly engraved on man's heart, was one and the same: so that at mount Sinai, the Lord delivered no new thing; only it came more gently to Adam before his fall; but after his fall, came thunder with it.

Nom. Aye, but, sir, as yourself said, the ten commandments, as they were written in Adam's heart, were but the matter of the covenant of works; and not the covenant itself till the form was annexed to them, that is to say, till God and man were thereupon agreed: now we do not find that God and these people did agree upon any such terms at mount Sinai.

Evan. No,‡ say you so? Do you not remember that the

namely, as the law of Christ, and as the law of works; and this is not strange, if it is considered, that they were twice written on tables of stone, by the Lord himself; the first tables, the work of God, Exod. 32: 16. which were broken in pieces, ver. 19. called the tables of the covenant, Deut. 9: 11, 15. The second tables, the work of Moses, the typical mediator, Exod. 34: 1. deposited at first, (it would seem,) in the tabernacle, mentioned chap. 33: 7. afterward, at the rearing of the tabernacle with all its furniture, laid up in the ark within the tabernacle, chap. 40: 20. according to the order thereof, chap. 25: 16. And whether or not some such thing is intimated, by the double accentuation of the decalogue, let the learned determine; but to ocular inspection it is evident, that the preface to the ten commands, Exod. 20: 2. and Deut. 5: 6. stands in the original, both as a part of a sentence joined to the first command; and also as an entire sentence, separated from it, and shut up by itself.

Upon the whole, one may compare, with this, the first promulgation of the covenant of grace, by the messenger of the covenant, in paradise, Gen. 3: 15. and the flaming sword placed there by the same hand, "turning every way, to keep the way of the tree of life."

* Ball on the cov. p. 213.

† Ball on the cov. p. 113. Lightfoot Miscel. p. 186.

‡ Here there is a large addition in the 9th edition of this book, London 1699. It well deserves place, and is as follows; "I do not say, God made the covenant of works with them, that they might obtain life and salvation thereby; no, the law was become weak through the flesh, as to any such purpose, Rom. 8: 3. But he repeated, or gave a new edition of the law, and that as a covenant of works, for their humbling and conviction. And so do his ministers preach the law to unconverted sinners still, that they, who 'desire to be under the law, may hear what

Lord consented and agreed, when he said, Levit. 18: 5. "Ye shall therefore keep my statutes and my judgments, which if a man do, he shall live in them." And in Deut. 27: 26. when he said, "Cursed is he that confirmeth not all the words of this law to do them?" And do you not remember, that the people consented, Exod. 19: 8. and agreed when they said, "All that the Lord hath spoken, we will do?" and doth not the apostle Paul give evidence, that these words were the form of the covenant of works, when he saith, Rom. 10: 5. "Moses describeth the righteousness which is of the law, that the man that doeth these things, shall live in them:" And when he saith, Gal. 3: 10. "For it is written, cursed is every one that continueth not in all things, which are written in the book of the law to do them."* And in Deut. 4: 13. Moses doth in express terms call it a covenant, saying, "And he declared unto you his covenant, which he commanded you to perform, even the ten commandments, and he wrote them upon tables of stone." Now this was not the covenant of grace, for Moses afterwards, Deut. 5: 3. speaking of this covenant, saith, "God made not this covenant with your fathers, but with you:" And by fathers, all the patriarchs unto Adam may be meant, saith Mr. Ainsworth, who had the promise of the

the law saith,' Gal. 4: 22. And as to what you say of their not agreeing to this covenant, I pray take notice, that the covenant of works was made with Adam, not for himself only, but as he was a public person representing all his posterity; and so that covenant was made with the whole nature of man in him: as appears by Adam's sin and curse coming upon all, Rom. 5: 12, &c. Gal. 3: 10. Hence all men are born under that covenant, whether they agree to it or not; though indeed, there is by nature such a proneness in all, to desire to be under that covenant, and to work for life, that if natural men's consent were asked, they would readily (though ignorantly) take upon them to do all that the Lord requireth: for do you not remember," &c.

* That the conditional promise, Lev. 18: 5. (to which agrees Exod. 19: 3.) and the dreadful threatening, Deut. 27: 26. were both given to the Israelites, as well as the ten commands, is beyond question: and that according to the apostle, Rom. 10: 5. Gal. 3: 10. they were the form of the covenant of works, is as evident as the repeating of the words, and expounding them so, can make it. How then one can refuse the covenant of works to have been given to the Israelites, I cannot see. Mark the Westminster Confes. upon the head, Of the covenant of works: "The first covenant made with man, was a covenant of works, wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience." And this account of the being and nature of that covenant, is there proved, from these very texts among others, Rom. 10: 5. Gal. 3: 10. chap. 7, art. 2.

covenant of Christ.* Therefore, if it had been the covenant of grace, he would have said; God did make this covenant with them; rather than that he did not.†

Nom. And do any of our godly and modern writers agree with you in this point?

Evan. Yea indeed, Polanus‡ saith, The covenant of works is that, in which God promiseth everlasting life unto a man, that in all respects performeth perfect obedience to the law of works, adding thereunto threatenings of eternal death, if he shall not perform perfect obedience thereunto. God made this covenant in the beginning with the first man Adam, whilst he was in the first estate of integrity; the same covenant God did repeat and make again by Moses with the people of Israel. And‖ Dr. Preston saith, The covenant of works runs in these terms, "Do this and thou shalt live, and I will be thy God." This was the covenant which was made with Adam, and the covenant that is expressed by Moses in the moral law. And Mr.§ Pemble saith, by the covenant of works we understand, that we call in one word, the law, namely that means of bringing man to salvation, which is by perfect obedience unto the will of God: hereof there are also two several administrations. The first is, with Adam before his fall, when immortality and happiness was promised to man, and confirmed by an external symbol of the tree of life, upon condition that he continued obedient to God, as well in all other things, as in that particular commandment, of not eat-

* "But the covenant of the law (adds he) came after, as the apostle observeth, Gal. 3: 17. They had a greater benefit than their fathers: for though the law could not give them life, yet it was a schoolmaster unto them, *i. e.* to bring them unto Christ, Gal. 3: 21, 24." Ainsworth on Deut. 5: 3.

† The transaction at Sinai or Horeb (for they are but one mountain) was a mixed dispensation: there was the promise or covenant of grace, and also of the law; the one a covenant to be believed, the other a covenant to be done: and thus the apostle states the difference between these two, Gal. 3: 12. "And the law is not of faith, but the man that DOETH them shall live in them." As to the former, viz. the covenant to be believed, it was given to their fathers, as well as to them. Of the latter, viz. the covenant to be done, Moses speaks expressly, Deut. 4: 12, 13. "The Lord spake unto you out of the midst of the fire—and he declared unto you his covenant, which he commanded you to PERFORM (or DO) even ten commandments." And chap. 5: 3. he tells the people no less expressly, that "the Lord made not THIS COVENANT with their fathers."

‡ Subst. Relig. octav. Eng. pp. 184, 185.

‖ New cov. p. 317. § Vind. Fid. p. 152.

ing of the tree of knowledge of good and evil. The second administration of this covenant, was the renewing thereof with the Israelites at mount Sinai; where, after the light of nature began to grow darker, and corruption had in time worn out the characters of religion and virtue first graven in man's heart;* God revived the law by a compendious and full declaration of all duties required of man towards God, and his neighbor, expressed in the decalogue: according to the tenor of which law, God entered into covenant with the Israelites; promising to be their God, in bestowing upon them, all blessings of life and happiness, on condition that they would be his people, obeying all things that he had commanded; which condition they accepted, promising an absolute obedience, Exod. 19: 8. "All things which the Lord hath said we will do;" and also submitting themselves to all punishment, in case they disobeyed, saying Amen to the curse of the law; "Cursed be every one that confirmeth not all the words of the law to do them; and all the people shall say, Amen."

And Mr. Walker† saith, that the first part of the covenant, which God made with Israel at Horeb, was nothing else but a renewing of the old covenant of works‡ which God made with Adam in paradise.‖ And it is generally laid down by our divines, that we are by Christ delivered from the law, as it is a covenant.§

Nom. But, Sir, were the children of Israel, at this time, better able to perform the condition of the covenant of works, than either Adam, or any of the old patriarchs were; that God renewed it now with them, rather than before?

Evan. No indeed, God did not renew it with them now, and not before, because they were better able to keep it, but because they had more need to be made acquainted, what the covenant of works is, than those before. For though it is true, the ten commandments, which were at first perfectly

* *i. e.* Had worn them out in the same measure and degree, as the light of nature was darkened; but neither the one, nor the other, was ever fully done. Rom. 2:14, 15.

† On covenant, p. 128.

‡ Wherein I differ from this learned author, as to this point; and for what reasons, may be seen p. 45 note †.

‖ Bolton's true bounds, p. 23.

§ But not, as it is a rule of life; which is the other member of that distinction.

written in Adam's heart, were much obliterated* by his fall, yet some impressions and relicks thereof still remained;† and Adam himself was very sensible of his fall, and the rest of the fathers were helped by tradition;‡, ‖ and (saith Cameron) God did speak to the patriarchs from heaven, yea and he spake unto them by his angels:§, ¶ but now by this time sin had almost obliterated and defaced the impressions of the law written in their hearts;** and by their being so long in Egypt, they were so corrupted, that the instructions and ordinances of their fathers were almost all worn out of mind; and their fall in Adam was almost forgotten, as the apostle testifieth, Rom. 5: 13, 14. saying, "Before the time of the law sin was in the world, but sin is not imputed when there is no law." Nay, in that long course of time between Adam and Moses, men had forgotten what was sin: so al-

* Both in the heart of Adam himself, and of his descendants in the first ages of the world.

† Both with him and them.

‡ Rom. 2: 15. In Mr. Bolt, p. 371.

‖ The doctrine of the fall, with whatsoever other doctrine was necessary to salvation, was handed down from Adam; the fathers communicating the same to their children, and children's children. There were but eleven patriarchs before the flood; 1. Adam, 2. Seth, 3. Enos, 4. Cainan, 5. Mahalaleel, 6. Jared, 7. Enoch, 8. Methuselah, 9. Lamech, 10. Noah, 11. Shem. Adam having lived 930 years, Gen. 5: 5. was known to Lamech, Noah's father, with whom he lived 66 years, and much longer with the rest of the fathers before him; so that Lamech, and these before him, might have the doctrine from Adam's own mouth. Methuselah lived with Adam 243 years, and with Shem 98 years before the deluge. See Gen. 5. And what Shem (who, after the deluge, lived 502 years, Gen. 11: 10, 11.) had learned from Methuselah, he had occasion to teach Arphaxad, Sala, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, Gen. 21: 5. and Jacob, to whose fifty-first year he (viz. Shem) reached, Gen. 11: 10. and 21: 25. and 25: 26. compared. Vid. Bal. Op. Hist. Chron. p. 2, 3. Thus one may perceive, how the nature of the law and covenant of works, given to Adam, might be far better known to them, than to the Israelites after their long bondage in Egypt.

§ Bullenger Com. Pla.

¶ *i. e.* And besides all this, God spake to the patriarchs, immediately, and by angels. But neither of these do we find, during the time of the bondage in Egypt; until the angel of the Lord appeared to Moses in the bush, and ordered him to go and bring the people out of Egypt, Exod. 3.

** The remaining impressions of the law, on the hearts of the Israelites.

though God had made a promise of blessing to Abraham and to all his seed, that would plead interest in it;*, † yet these people at this time were proud and secure, and heedless of their estate: and though sin was in them, and death reigned over them; yet they being without a law to evidence this sin and death, unto their consciences,‡ did not impute it unto themselves; they would not own it, nor charge themselves with it, and so by consequence found no need of pleading the promise made to Abraham, Rom. 5: 20.‖ therefore the law entered, that Adam's offence and their own actual transgression, might abound: so that now the Lord saw it needful, that there should be a new edition and publication of the covenant of works; the sooner to compel the elect unbelievers to come to Christ the promised seed; and that the grace of God in Christ to the elect believers, might appear the more exceeding glorious. So that you see the Lord's intention therein was, that they, by looking upon this covenant, might be put in mind what was their duty of old, when they were in Adam's loins; yea, and what was their duty still, if they would stand to that covenant, and so go the old and natural way to work:§ yea, and by which they were also to see what was their present infirmity in not doing their duty;¶ that so they seeing an impossibility of obtaining life, by that way of works, first appointed in paradise, might be humbled and more heedfully mind the promise made to their father Abraham, and hasten to lay hold on the Messiah or promised seed.

Nom. Then, Sir, it seems that the Lord did not renew the covenant of works with them, to the intent that they should obtain eternal life, by their yielding obedience to it.

Evan. No indeed, God never made the covenant of works with any man, since the fall, either with expectation that he

* Reynolds on the use of the law, p. 584.

† By faith, believing, embracing, and appropriating it to themselves. Heb. 11: 13. Jer. 3: 4.

‡ Inasmuch as the remaining impressions of the law, on their hearts, were so weak, that they were not sufficient for the purpose.

‖ By faith proponing it as their only defence; and opponing it to the demands of the law or covenant of works, as their only plea.

§ Pemble, Vind. Fid. p. 155.

¶ How far they came short of, and could not reach unto, the obedience, they owed unto God, according to the perfection of the holy law.

should fulfil it,*, † or to give him life by it; for God never appoints any thing to an end, to which it is utterly unsuitable and improper. Now the law,‡ as it is the covenant of works, is become weak and unprofitable to the purpose of salvation,‖ and therefore God never appointed it to man since the fall to that end. And besides, it is manifest that the purpose of God, in the covenant made with Abraham, was to give life and salvation by grace and promise; and therefore his purpose in renewing the covenant of works, was not, neither could be, to give life and salvation by working, for then there would have been contradictions in the covenants, and instability in him that made them. Wherefore let no man imagine that God published the covenant of works on mount Sinai,§ as though he had been mutable and so changed his determination in that covenant made with Abraham; neither yet let any man suppose, that God, now in process of time, had found out a better way for man's salvation, than he knew before: for as the covenant of grace made with Abraham,¶ had been needless, if the covenant of works made with Adam, would have given him, and his believing seed, life; so after the covenant of grace was once made, it was needless to renew the covenant of works, to the end that righteousness and life should be had by the observation of it. Which will yet more evidently appear, if we consider, that the apostle, speaking of the covenant of works as it was given on mount Sinai, saith, "It is added because of transgression;" it was not set up as a solid rule of righteousness, as it was given to Adam in paradise, but was added or put to:** It was not set up as a thing in gross, by itself. Gal. 3: 19.

* Bolton's true bounds, p. 132. 158.

† Nor before the fall neither, properly speaking; but the expression is agreeable to scripture style, Isa. 5: 4. "Wherefore when I looked it should bring forth grapes, brought it forth wild grapes?"

‡ Reynolds on the use of the law.

‖ Rom. 8: 3. "For what the law could not do, in that it was weak through the flesh; God sending his own son," &c.

§ Dr. Willet on Exod. 10. ¶ Pemble Vind. p. 154.

** It was not set up by itself, as an entire rule of righteousness, to which alone they were to look, who desired righteousness and salvation; as it was in the case of upright Adam: for, no man, since the fall, can attain to righteousness and life by the moral law. Larg. Cat. quest. 94. But it was added to the covenant of grace, that by looking at it, men

Nom Then, Sir, it should seem that the covenant of works was added to the covenant of grace, to make it more complete.

Evan. O no, you are not so to understand the apostle, as though it were added by way of ingrediency, as a part of the covenant of grace; as if that covenant had been incomplete without the covenant of works:* for then, the same covenant should have consisted of contradictory materials, and so it should have overthrown itself; for saith the apostle, "If it be by grace, then it is no more of works; otherwise grace is no more grace: but if it be of works, then it is no more of grace, otherwise work is no more work," Rom. 11: 6. But it was added by way of subserviency and attendance; the better to advance and make effectual the covenant of grace.† So that although the same covenant that was made with Adam, was renewed on mount Sinai; yet I say still, it was not for the same purpose. For this was it God aimed at, in making the covenant of works with man in innocency, to have that which was his due from man:‡ but God made it with the Israelites for no other end, than that man being thereby convinced of his weakness, might fly to Christ. So that it was renewed only to help forward, and introduce another and a better covenant; and so to be a manuduction unto Christ, *viz.* to discover sin, to awaken the conscience, and to convince them of their own impotency; and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of life given, either in whole, or in part, than the covenant of grace; all this while God did but pursue the design of his own grace: and therefore, was there no inconsistency, either in God's will, or acts; only such was his mercy, that he subordinated

might see what kind of righteousness it is, by which they can be justified in the sight of God; and that by means thereof finding themselves destitute of that righteousness, they might be moved to embrace the covenant of grace, in which that righteousness is held forth to be received by faith.

* Marshall on baptism.

† Bolton's true bounds, p. 157.

‡ This was the end of the work, namely, of making the covenant of works with Adam; but not of the repeating of it at Sinai; it was also the end or design of the worker, namely, of God, who made the covenant with Adam, to have his due from man, and he got it, from the man Christ Jesus.

the covenant of works, and made it subservient to the covenant of grace; and so to tend to evangelical purposes.*

Nom. But yet, Sir, methinks it is somewhat strange, that the Lord should put them upon doing the law, and also promise them life for doing, and yet never intend it.

Evan. Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the promise; for the Lord may justly require perfect obedience at all men's hands, by virtue of that covenant which was made with them in Adam:† And if any man could yield perfect obedience to the law, both in doing and suffering, he should have eternal life; for we may not deny (saith Calvin) but that the reward of eternal salvation belongeth to the upright obedience of the law.‡, ‖ But God knew well enough, that the Israelites were never able to yield such an obedience; and yet he saw it meet§ to propound eternal life to them upon these terms; that so he might speak to them in their own humor, as indeed it was meet: for they, swelled with mad assurance in themselves, saying, "All that the Lord commandeth we will do," and be obedient, Exod. 19: 8. Well, said the Lord, if you will needs be doing,¶ why, here is a law to be kept; and if you can fully observe the righteousness of it, you shall be saved; sending them on purpose to the law, to awaken and convince them, to sentence and humble them, and to make them see their own folly, in seeking for life that way:** in short to make them see the terms under which they stood, that so they might be brought out of themselves, and expect nothing from the law, in relation to life, but all from Christ. For how should a man see his need of life by Christ, if he do not first see that he is fallen from the way of life?†† and how should he understand, how far he strayed from the way of life, unless he do first find what is that way of life: therefore it was needful that the Lord should deal with them after such a manner, to drive them out of themselves, and from all confidence in the works of the law; that so by faith in Christ they might ob-

* Reynolds on the use of the law. † Calv. Instit. p. 157.

‡ *i. e.* The perfect obedience of the law, as it is said, Eccl. 7: 29. "God made man upright."

‖ Pemble Vind. Fid. p. 164. § Calv. ut supra, p. 159.

¶ Pemble ibid. ** Bolton's true bounds, p. 22.

†† Calv. Inst.

tain righteousness and life. And just so, did our Saviour also deal with that young expounder of the law, Matth. 19: 16. who it seemeth was sick of the same disease, "Good master (saith he) what shall I do that I may inherit eternal life." He doth not, saith Calvin,* simply ask, which way or by what means he should come to eternal life, but what good he should do, to get it: by which it appears, that he was a proud justiciary, one that swelled in fleshly opinion that he could keep the law, and be saved by it: therefore he is worthily sent to the law to work himself weary, and so see need to come to Christ for rest.† And thus you see that the Lord, to the former promises made to the fathers, added a fiery law; which he gave from mount Sinai, in thundering and lightning, and with a terrible voice, to the stubborn and stiff-necked Israel: whereby to break and tame them, and to make them sigh and long for the promised Redeemer.

4. *Ant.* And, Sir, did the law produce this effect in them?

Evan. Yea indeed did it; as it will appear, if you consider, that although before the publishing of the covenant, they were exceeding proud and confident of their own strength to do all that the Lord would have them do:‡ yet when the Lord came to deal with them, as men under the covenant of works, in showing himself a terrible Judge sitting on the throne of justice like a mountain burning with fire, summoning them to come before him by the sound of a trumpet (yet not to touch the mountain without a mediator, Heb. 12: 19, 20.) they were not able to endure the voice of words, nor yet to abide that which was commanded,‖ insomuch that Moses himself did fear and quake; and they did all of them so fear and fright, shake and shiver, that their peacock feathers were now pulled down. This terrible show wherein God gave his law on mount Sinai, saith Luther,§ did represent the use of the law: there was in the people of Israel that came out of Egypt a singular holiness; they gloried, and said, "We are the people of God. We will do all that the Lord commandeth." Moreover, Moses sanctified them, and bade them wash their garments, refrain from their wives,

* Calv. Inst. p. 402

† Walker on the Cov. p. 155.

‡ Dickson on the Heb.

‖ Babbing on Exod. 20.

§ On Gal. p. 154.

and prepare themselves against the third day; there was not one of them but was full of holiness; the third day Moses bringeth the people out of their tents to the mountain in the sight of the Lord, that they might hear his voice; what followed then? why, when they beheld the horrible sight of the mount smoking and burning, the black clouds, and the lightning flashing up and down, in this horrible darkness, and heard the sound of the trumpet blowing long, and waxing louder and louder, they were afraid, and standing afar off, they said not to Moses as before, "All that the Lord commandeth we will do; but, Talk thou with us, and we will hear; but let not God talk with us, lest we die." So that now they saw they were sinners, and had offended God; and therefore stood in need of a mediator, to negotiate peace, and intreat for reconciliation between God and them: and the Lord highly approved of their words, as you may see, Deut. 5: 28. where Moses repeating what they had said, adds further, "The Lord heard the voice of your words, when ye spake to me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said, all that they have spoken," to wit, in desiring a mediator.* Where, I pray you take notice, that they were not commended for saying, "All that the Lord commandeth, we will do." No,† saith a godly writer, they were not praised for any other thing, than for desiring a mediator:‡, ‖ whereupon the Lord promised

* Walker on the cov. p.70. † The author of the benefit of Christ's death.

‡ I see no warrant for restraining the sense of this text, to their desiring of a mediator. The universal term, all that they have spoken, includes also their engaging to receive the law at the mouth of the mediator, which is joined with that their desire, ver. 27. "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear and do." Ver. 28. "And the Lord said, They have well said all that they have spoken." But there is a palpable difference between what they spoke, Exod. 19: 8. and what they spoke here, relative to their own practice. The former runs thus, "All that the Lord hath spoken we will do." The latter thus, "And we will hear and do:" the original text bears no more. The one relates to obedience only; the other to faith also, "We will HEAR," that is, believe. Is. 55: 3. John 9: 27. Hence the object of faith, that which is to be heard or believed, is called a report, properly a hearing, Isa. 53: 1. Rom. 10: 16. The former speaks much blind self-confidence; the latter a sense of duty, and a willing mind; but withal, a sense of weakness, and fear of mismanagement.

‖ Ainsworth on Deut. 18: 15, 16, 17, 18.

Christ unto them, even as Moses testifieth, saying, "The Lord thy God shall raise up unto thee, a prophet like unto me; from among you, even of your brethren, unto him shall you hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saidst, Let me hear the voice of the Lord my God no more, nor see this great fire any more, that I die not: and the Lord said unto me, They have well spoken, I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him." And to assure us that Christ was the prophet here spoken of, he himself saith unto the Jews, John 5: 46. "If ye had believed Moses, ye would have believed me; for he wrote of me:" and that this was what he wrote of him, the apostle Peter witnesseth, Acts 3: 22. And so doth the martyr Stephen, Acts 7: 37. Thus you see, when the Lord had, by means of the covenant of works made with Adam, humbled them, and made them sigh for Christ the promised seed, he renewed the promise with them, yea, and that covenant of grace made with Abraham.*

Ant. I pray Sir, how doth it appear, that the Lord renewed the covenant with them?

Evan. It doth plainly appear, in that the Lord gave them by Moses the Levitical laws, and ordained the tabernacle, the ark and the mercy-seat, which were all types of Christ. Moreover, Lev. 1: 1. "The Lord called unto Moses, and spake unto him out of the tabernacle,"† and commanded him

* Making a promise of Christ to them, not only as the seed of the woman, but as the seed of Abraham; and yet more particularly, as the seed of Israel: "The Lord thy God will raise up unto thee a prophet, from the midst of THEE, of THY BRETHREN." Deut. 18: 15. And here it is to be observed, that this renewing of the promise and covenant of grace with them, was immediately upon the back of the giving of the law on mount Sinai; for at that time was their speech, which the Lord commended as well spoken; this appears from Exod. 20: 18, 19. compared with Deut. 5: 23—28. And upon that speech of theirs, was that renewal made; which is clear from Deut. 18: 17, 18.

† From the mercy-seat, which was within the tabernacle. The tabernacle was an eminent type of Christ. Heb 9: 11. as the temple also was, John 2: 19, 21. So this represented God's speaking in a mediator, in Jesus Christ. Here was a change, agreeable to the people's desire at mount Sinai: God speaks, not from a burning mountain, as before; but out of the tabernacle; not with terrible thunderings, as at Sinai; but in a still small voice, intimated to us, and imitated by the

to write the Levitical laws, and the tabernacle ordinances; telling him withal, Exod. 34: 27. "That after the tenor of these words, he had made a covenant with him, and with Israel."* So Moses wrote those laws, Exod. 24: 4. not in tables of stone, but in an authentical book,† saith Ainsworth,‡ called the book of the covenant, which book Moses read in the audience of the people, Exod. 24: 7. and the people consented unto it. Then Moses, having before sent young men of the children of Israel, who were first-born,‖ and therefore priests until the time of the Levites,§ to offer sacrifice of burnt offerings, and peace offerings unto the Lord;

extraordinary smallness of one letter in the original word rendered *called;* as the Hebrew doctors do account for that irregularity of writing, in that word.

* Moses exceedingly feared and quaked, (Heb. 12: 21.) while he stood among the rest of the Israelites, at mount Sinai, during the giving of the law, Exod. 19: 25. with chap. 20: 21. But here he is represented as Israel's federal head in this covenant, he being the typical mediator; which plainly intimates the covenant of grace to have been made with Christ, and in him with all the elect; "I have made a covenant with thee, and with Israel, saith the text. See the first note on the preface, from the Larger Catechism, question 31.

† Moses was twice on the mount with God, forty days; in the time of the second forty days, he received the order to write, mentioned Exod. 34: 27. as appears, by comparing ver. 27 with 28. This comprehended his writing of the Levitical laws, but not of the decalogue or ten commands; for the last God himself wrote on tables of stone, ver. 28. compared with ver. 1. This peremptory divine order, Moses, no doubt, did obey; understanding it of writing in a book, since he was not commanded to write another way. So, in a like case, before he went up into the mount for the first forty days, he wrote Levitical laws in a book, called the book of the covenant. Exod. 24: 4. "And Moses wrote all the words of the Lord." Ver. 7. "And he took the book of the covenant, and read." Compare ver. 18. This writing also comprehended Levitical laws, but not the ten commands. "For all the words of the Lord, which Moses wrote, ver. 4. were all the words of the Lord, which Moses told the people," ver. 3. And, what these were, appears from his commission, received for that effect, chap. 20: 21, 22. "And the people stood afar off, and Moses drew near unto the thick darkness, where God was: and the Lord said unto Moses, Thus thou shalt say unto the children of Israel," &c. So all the words were these, which follow to the end of the 23d chapter.

‡ Ainsworth on the text.

‖ In the original text, ver. 5. they are called emphatically, The young men (or ministers, or servants, 1 Sam. 2: 13, 15. Esth. 2: 2.) of the children of Israel, to signify that they were first born. And so Onkelos reads it, The first-born of the children of Israel.

§ Num. 3: 41.

"took the blood and sprinkled it on the people, and said, behold the blood of the covenant, which the Lord hath made with you, concerning these things:" whereby they were taught, that by virtue of the blood,* this covenant between God and them was confirmed, and that Christ by his blood shed should satisfy for their sins; for indeed the covenant of grace was, before the coming of Christ, sealed by his blood in types and figures.† ‡

5. *Ant.* But, Sir, was this every way the same covenant, that was made with Abraham?

Evan. Surely I do believe, that reverend Bullinger‖ spake very truly, when he said, that God gave unto these people no religion, in nature, substance, and matter itself, differing from the laws of their fathers; though, for some reasons, he added thereunto many ceremonies, and certain ordinances, to keep their minds in expectation of the coming of Christ, whom he had promised unto them; and to confirm them in looking for him, lest they should wax faint,§ and as the Lord did thus, by the ceremonies, as it were, lead them by the hand to Christ; so did he make them a promise of the land of Canaan, and outward prosperity in it, as a type of heaven, and eternal happiness:¶ so that the Lord dealt with them, as with children in their infancy, and under age, leading them on by the help of earthly things, to heavenly and spiritual; because they were but young and tender,** and had not that measure and abundance of the spirit, which he hath bestowed upon his people, now under the gospel.††

Ant. And, Sir, do you think that these Israelites at this time did see Christ and salvation by him, in these types and shadows?

Evan. Yea, there is no doubt but Moses and the rest of the believers among the Jews, did see Christ in them: for, saith godly‡‡ Tindal, though all the sacrifices and ceremonies had a star-light of Christ, yet some of them had the light of the broad day a little before the sun-rising; and did express him, with the circumstances and virtue of his death, so plainly,

* Dickson on the Heb. † Walker on the cov. p. 13.

‡ The blood of the sacrifices representing the precious blood of Christ.

‖ Com. Pla. Eng. § Calv. Inst. lib. 2. ¶ Ibid. p. 157.

** The church was in her minority under the law, Gal. 4: 1, 2, 3.

†† Bolton's true bounds, p. 259.

‡‡ In his preface to Levit.

as if his passion had been acted upon a scaffold; insomuch, saith he, that I am fully persuaded, and cannot but believe, that God had showed Moses the secrets of Christ, and the very manner of his death aforehand. And therefore no doubt, but that they offered their sacrifices, by faith in the Messiah, as the apostle testifieth of Abel, Heb. 11: 4. I say, there is no question, but every spiritual believing Jew, when he brought his sacrifice to be offered, and, according to the Lord's command, laid his hands upon it, Lev. 1: 4. whilst it was yet alive; he did from his heart acknowledge, that he himself had deserved to die,* but by the mercy of God he was saved,† and his desert laid upon the beast:‡ and as that beast was to die, and be offered in sacrifice for him; so did he believe, that the Messiah should come and die for him; upon whom he put his hands, that is, laid all his iniquities by the hand of faith.‖ So that, as Beza§ saith, The sacrifices were to them holy mysteries, in which, as in certain glasses, they did both see themselves, to their own condemnation before God:¶ and also beheld the mercy of God, in the promised Messiah, in time to be exhibited; and therefore saith Calvin,** The sacrifices and satisfactory offerings, were called Ashemoth,†† which word properly signifieth sin itself; to show that Jesus Christ was to come and perform a perfect expiation, by giving his own soul to be an Asham, that is a satisfactory oblation.

Wherefore you may assure yourself, that as Christ was always set before the fathers in the Old Testament, to whom they might direct their faith; and as God never put them in

* B. Babbing on the text.

† From the death he had deserved by his sin. ‡ Typically.

‖ "The mystical signification of the sacrifices, and especially this rite, some think the apostle means by the doctrine of laying on of hands, Heb. 6: 2. which typified evangelical faith." Henry on Lev. 1: 4. It is evident, that the offerer, by laying his hand on the head of the sacrifice, did legally unite with it; laid his sin, or transferred his guilt upon it, in a typical and ceremonial way, Lev. 16: 21. the substance and truth of which ceremonial action, plainly appears to be faith, or believing on Jesus Christ; which is the soul's assenting, for its own part, to, and acquiescing in, the glorious device of "the Lord's laying on him the iniquities of us all," Isa. 53: 6.

§ On Job 1.

¶ *i. e.* They saw themselves, as in themselves condemned by the holy law.

** Inst. p. 239. †† Ibid. 152.

hope of any grace, or mercy, nor ever showed himself good unto them without Christ:* even so the godly in the Old Testament, knew Christ, by whom they did enjoy those promises of God; and were joined to him.† And indeed, the promise of salvation never stood firm, till it came to Christ;‡ and there was their comfort, in all their trouble and distresses, according as it is said of Moses, Heb. 11: 26, 27. He endured as seeing him who is invisible,‖ esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward.

And so (as Ignatius saith)§ the prophets were Christ's servants, who foreseeing him in spirit, both waited for him as their master, and looked for him as their Lord and Saviour, saying, "He shall come and save us."

And so saith Calvin,¶ So often as the prophets spake of the blessedness of the faithful, the perfect image that they have painted thereof, was such as might ravish men's minds out of the earth, and of necessity raise them up to the consideration of the felicity of the life to come: So that we may assuredly conclude with Luther,** that all the fathers, prophets, and holy kings, were righteous and saved, by faith in Christ, to come; and so indeed, as Calvin saith,†† were partakers all of one salvation with us.

Ant. But, Sir, the scripture seems to hold forth, as though they were saved one way, and we another; for you know the prophet Jeremiah makes mention of a twofold covenant: therefore it is somewhat strange to me, that they should be partakers of one way, of salvation with us.

Evan. Indeed it is true, the Lord did bequeath unto the fathers righteousness, life and eternal salvation, in and through Christ the Mediator, being not yet come in the

* *i. e.* As an absolute God out of Christ, but always as a God in Christ.

† To Christ, by faith.

‡ It stood, at first, on man's own obedience; which ground quickly failed; then it came to Christ, where it stood firm, Gen. 3: 15. "It (namely the seed of the woman) shall bruise thy head," to wit, the serpent's head.

‖ "Faith presenting to his view at all times the great angel of the covenant, God the Son, the Redeemer of him and Israel." Suppl. Pool's Annot. on the text.

§ Alleged by Dr. Urb. Reg.

¶ Calv. Instit. p. 207.

** On Gal. I am sure.

†† Instit. p. 198.

flesh, but promised: and unto us in the New Testament, he gives and bequeaths them to us, in and through Christ, being already come, and having actually purchased them for us:* and the covenant of grace was, before the coming of Christ, sealed by his blood in types and figures: and at his death in his flesh,† it was sealed, and ratified by his very blood, actually and in very deed shed for our sins. And the old covenant in respect of the outward form, and manner of sealing, was temporary and changeable; and therefore the types ceased, and only the substance remains firm. But the seals of the new are unchangeable, being commemorative, and shall "shew the Lord's death until his coming again." And their covenant did first and chiefly promise earthly blessings:‡ and in and under these, it did signify and promise all spiritual blessings and salvation; but our covenant promiseth Christ and his blessings, in the first place, and after them earthly blessings.

These and some other circumstantial differences in regard of administration, there was, between their way of salvation or covenant of grace, and ours; which moved the author to the Hebrews, Heb. 8: 8. to call theirs old, and ours new: but in regard of substance they were one, and the very same.‖ For in all covenants, this is a certain rule; if the subject matter, the fruit and the conditions be the same, then is the covenant the same.§ But in these covenants Jesus Christ is the subject matter of both, salvation the fruit of both, and

* Walker on the cov.

† Christ—being put to death in the flesh, 1. Pet. 3: 18.

‡ Chiefly; in so far as, in that dispensation of the covenant of grace, the promises of earthly blessings were chiefly insisted on; and the promises of spiritual blessings and salvation more sparingly.

‖ "There are not therefore two covenants of grace, differing in substance; but one and the same, under various dispensations:" Westm. Confess. chap. 7. art. 6. And their covenant of grace, confirmed by the sprinkling of blood, Exod. 24: Heb. 9: 19, 20. which covenant they brake, by their unbelief frustrating the manner in which it was administered to them) was given to them, when the Lord had led them out of Egypt, and at Sinai too, as well as the ten commands delivered to them, as the covenant of works. This is evident from Exod. 20: 1—17. compared with Deut. 5: 2—22. and Exod. 20: 20, 21. compared with chap. 24: 3—8. See page 60, note *.

§ Ursin Cat. p. 129.

faith the condition* of both: therefore I say, though they be called two, yet they are but one; which is confirmed by two faithful witnesses. The one is the apostle Peter, who saith, Acts 15: 11. "We believe that through the grace of our Lord Jesus Christ, we shall be saved even as they;" meaning the fathers in the Old Testament, as is evident in the verse before. The other is the apostle Paul, who saith, Gal. 3: 6, 7. "Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham:" by which testimony, saith †Luther, we may see that the faith of our fathers in the Old Testament, and ours in the New, is one in substance.

Ant. But could they, that lived so long before Christ, apprehend his righteousness by faith, for their justification and salvation?

Evan. Yea, indeed; for as Mr. Forbes‡ truly saith, It is as easy for faith to apprehend righteousness to come, as it is to apprehend righteousness that is past: wherefore as Christ's birth, obedience and death were in the Old Testament, as effectual to save sinners, as now they are;‖ so all the faithful forefathers, from the beginning, did partake of the same grace with us, by believing in the same Jesus Christ; and so were justified by his righteousness, and saved eternally by faith in him. It was by virtue of the death of Christ,§ that Enoch was translated, that he should not see death; and Elias was taken up into heaven, by virtue of Christ's resurrection and ascension. So that from the world's beginning, to the end thereof, the salvation of sinners, is only by Jesus

* Not in a strict and proper sense, as that, upon the performance of which, the right and title to the benefits of the covenant are founded and pleadable; as perfect obedience was the condition of the covenant of works; Christ's fulfilling of the law by his obedience and death, is the only condition of the covenant of grace, in that sense. But in a large and improper sense, as that whereby one accepts, and embraceth the covenant, and the proper condition thereof, and is savingly interested in Jesus Christ, the head of the covenant. "The grace of God is manifested in the second covenant, in that he freely provideth, and offereth to sinners a Mediator, and life and salvation by him; and requiring faith, as the condition to interest them in him," &c. Larg. Cat. quest. 32.

† On Gal. p. 115. ‡ On Just. p. 90.
‖ Walker on the Cov. p. 122.
§ Walker on the Cov. p. 29.

Christ; as it is written, "Jesus Christ the same yesterday, and to-day, and for ever," Heb. 13: 8.

Ant. Why then, Sir, it seems that those who were saved amongst the Jews, were not saved by the works of the law.

Evan. No indeed, they were neither justified nor saved, either by the works of the moral law, or the ceremonial law. For, as you heard before, the moral law being delivered unto them, with great terror, and under most dreadful penalties, they did find in themselves an impossibility of keeping it; and so were driven to seek help of a mediator, even Jesus Christ, of whom Moses was to them a typical mediator:*, † so that the moral law, did drive them to the ceremonial law, which was their gospel and their Christ in a figure; for that the ceremonies did prefigure Christ, direct unto him, and require faith in him, is a thing acknowledged and confessed by all men.‡

Nom. But, Sir, I suppose, though believers among the Jews were not justified and saved by the works of the law, yet was it a rule of their obedience.

Evan. It is very true indeed, the law of the ten commandments was a rule for their obedience;‖ yet not as it came from mount Sinai,§ but rather as it came from mount Zion; not as it was the law, or covenant of works, but as it was the law of Christ. Which will appear, if you consider, that after the Lord had renewed with them the covenant of grace, as you heard before (Exod. 24: at the beginning) the Lord said unto Moses, ver. 12. "Come up to me into the mount, and be there, and I will give thee tables of stone, and a law that thou mayest teach them." And after the Lord had thus written them, the second time, with his own finger, he delivered them to Moses, commanding him to provide an ark to put them into; which was not only for the safe keeping of them, Deut. 9: 10. and 10: 5. but also to cover the form of the covenant of works, that was formerly upon them, that believers might not perceive it; for the ark was a notable type of Christ; and therefore the putting of them therein, did show

* That is, a type, he being, to them, a typical Mediator.

† Marshall on infant baptism. ‡ Ball on the Cov. p. 119.

‖ The obedience of the believing Jews.

§ That is, in the sense of our author, not as the covenant of works. But of the twofold notion or consideration, under which the ten commandments were delivered from mount Sinai, see page 45, note †.

that they were perfectly fulfilled in him,* Christ being "the end of the law for righteousness, to every one that believeth," Rom. 10: 4. Which was yet more clearly manifest, in that the book of the law was placed between the cherubims;† and upon the mercy-seat; to assure believers, that the law now came to them from the mercy-seat;‡ for there the Lord promised to meet Moses, and to commune with him of all things, which he would give him in commandment to them. Exod. 25: 22.

Ant. But, Sir, was the form quite taken away, so as the ten commandments were no more the covenant of works?

Evan. Oh no, you are not so to understand it. For the form of the covenant of works,‖ as well as the matter, on God's part§ came immediately from God himself; and so consequently, is eternal like himself; whence it is that our Saviour saith, Matth. 5: 18. "Till heaven and earth pass, one jot, or one tittle, shall in nowise pass from the law, till all be fulfilled." So that either man himself, or some other for him, must perform or fulfil the condition of the law, as it is the covenant of works; or else he remains still under it, in a damnable condition: but now Christ hath fulfilled it for all believers; and therefore I said, the form of the covenant of works was covered or taken away, as touching the believ-

* Reynolds on Psal. 110, p. 35.

† Bolton's true bounds, p. 52.

‡ From an atoned God in Christ, binding them to obedience, with the strongest ties, arising from their creation and redemption jointly; but not with the bond of the curse, binding them over to eternal death, in case of transgression, as the law, or covenant of works, doth with them who are under it. Gal. 3: 10. The mercy-seat was the cover of the ark, and both the one, and the other, types of Christ. Within the ark, under the cover of it, were the tables of the law laid up; thus was the throne of grace, which could not have stood on mere mercy, firmly established in Jesus Christ; according to Psalm 89: 14. "Justice and judgment are the habitation (marg. Establishment) of thy throne." The word properly signifies a base, supporter, stay, foundation, on which a thing stands firm. Ezra 2: 68. and 3: 3. Psal. 104: 5. The sense is, O God and Father of our Lord Jesus Christ (Psal. 89: 19.) justice satisfied, and judgment fully executed, in the person of the Mediator, are the foundation and base which thy throne of grace stands upon.

‖ Namely, the promissory, and penal, sanction, of eternal life, and death, in which God's truth was engaged.

§ Man's part was, his consenting to the terms set before him by his Creator.

ing Jews; but yet was it neither taken away in itself, nor yet as touching the unbelieving Jews.

Nom. Was the law then still of use to them, as it was the covenant of works?

Evan. Yea indeed.

Ant. I pray you, Sir, show of what use it was to them.

Evan. I remember *Luther saith, there are two sorts of unrighteous persons, or unbelievers, the one to be justified, and the other not to be justified: even so was there among the Jews. Now to them that were to be justified, as you have heard, it was still of use to bring them to Christ, as the apostle saith, Gal. 3: 24. "The law was our schoolmaster until Christ,† that we might be made righteous by faith;" that is to say, the moral law‡ did teach and show them what they should do, and so what they did not; and this made them go to the ceremonial law;‖ and by that they were taught that Christ had done it for them;§ which they believing,¶ were made righteous by faith in him. And to the second sort it was of use, to show them what was good, and what was evil: and to be as a bridle to them, to restrain them from evil; and as a motive to move them to good, for fear of punishment,** †† or hope of reward in this life: which though it was but a forced and constrained obedience; yet was it necessay for the public commonwealth, the quiet of which being thereby the better maintained. And though thereby they could neither escape death, nor yet obtain eternal life, for want of perfect obedience, yet the more obedience they yielded thereunto, the more they were freed from temporal calamities, and possessed with temporal blessings: according as the Lord promised and threatened, Deut. 28.

Ant. But, Sir, in that place the Lord seemeth to speak to his own people, and yet to speak according to the tenor of

* On Gal. p. 171.

† *i. e.* To bring us unto Christ, as we read it with the supplement.

‡ As the covenant of works, so the author useth that term here; as it is used, Larg. Cat. quest. 93. above cited.

‖ Broken under the sense of guilt, the curse of the law, and their utter inability to help themselves by doing or suffering.

§ Christ's satisfying the law for sinners, by his obedience and death, being the great lesson taught by the ceremonial law, which was the gospel written in plain characters, to those whose eyes were opened.

¶ Appropriating and applying to themselves, by faith, Christ's satisfaction, held forth and exhibited to them in these divine ordinances.

** Both in time and eternity. †† Calv. instit. p. 167.

the covenant of works; which hath made me think, that believers in the Old Testament, were partly under the covenant of works.

Evan. Do you not remember how I told you before, that the Lord did manifest so much love to the body of that nation, that the whole posterity of Abraham* were brought under a state-covenant or national church; so that for the believers' sakes he infolded unbelievers in the compact; whereupon the Lord was pleased, to call them all, by the name of his people, as well unbelievers as believers; and to be called their God. And though the Lord did there speak according to the tenor of the covenant of works; yet I see no reason, why he might not direct and intend his speech to believers also, and yet they remain, only under the covenant of grace.

Ant. Why, Sir? you said that the Lord did speak to them out of the tabernacle, and from the mercy-seat: and that doubtless was according to the tenor of the covenant of grace, and not according to the tenor of the covenant of works

Evan. I pray you take notice, that after the Lord had pronounced all those blessings and curses, Deut. 28. in the beginning of the 29th chapter, it is said, "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant, which he made with them in Horeb." By which it doth appear to me, that this was not the covenant of works, which was delivered to them on mount Sinai;† for the form of that covenant was eternal blessings and curses:‡ But the form of

* Which were of that nation; according to Gen. 21: 12. "In Isaac shall thy seed be called." And chap. 28: 13. "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."

† The author does not make the covenant at Horeb, distinct from that at Sinai; for he takes Horeb and Sinai for one and the same mountain, according to the holy scripture, Exod. 19:20. compared with Deut.5: 2. And therefore because the text speaks of this covenant in the land of Moab, as another covenant, beside that in Horeb; he infers that it was not the same, not the covenant of works delivered on mount Sinai, otherwise called Horeb. And howbeit there are but two covenants, containing the only two ways to happiness; the author cannot, on that account, be justly blamed for distinguishing this covenant, from them both; unless temporal blessings do make men happy; which blessings, with curses of the same kind, he takes to be the form of this covenant.

‡ Deut 27:26. "Cursed be he that confirmeth not all the words of

this covenant was temporal blessings and curses.* So that this rather seems to be the pedagogy of the law, than the covenant of works: for at that time these people seemed to be carried by temporal promises, into the way of obedience, and deterred by temporal threatening, from the ways of disobedience, God dealing with them as in their infancy and under age, and so leads them on, and allures them, and affrights them, by such respects as these, because they had but a small measure of the spirit.

Nom. But, Sir, was not the matter of that covenant, and this, all one?

Evan. Yea indeed; the ten commandments, were the matter of both covenants, only they differed in the forms.

Ant. Then, Sir, it seems that the promises and threatenings, contained in the Old Testament, were but temporary and terrestrial; only concerning the good and evil things of this life.

Evan. This we are to know, that like as the Lord by his prophets, gave the people in the Old Testament, many exhortations to be obedient to his commandments, and many dehortations from disobedience thereunto: even so did he back them, with many promises and threatenings concerning things temporal; as these and the like scriptures do witness. Isa. 1: 10. "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." Ver. 19, 20. "If ye be willing and obedient, ye shall eat the good things of the land; but if you refuse, and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." And Jer. 7: 3. "Amend your ways and your doings, and I will cause you to dwell in this place: but ye steal, murder, commit adultery, and swear falsely by my name; therefore thus saith the Lord God, behold mine anger and my fury shall be poured out upon this place," ver. 20. And surely there are two reasons why the Lord did so: 1st. Because all men are born under the covenant of works, they are naturally prone to conceive, that the favor of God, and all

this law to do them." Compare Gal. 3: 10. "For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them."

* See Deuteronomy 28. thoughout. Chap. 29: 1. ver. 9. "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." And here ends a great section of the law.

good things, do depend and follow upon their obedience to the law;* and that the wrath of God, and all evil things, do depend upon, and follow their disobedience to it:† and that man's chief happiness is to be had and found in terrestrial paradise, even in the good things of this life; so the people of the Old Testament, being nearest to Adam's covenant and paradise, were most prone to such conceits. And, 2nd. Because the covenant of grace, and celestial paradise, were but little mentioned in the Old Testament, they, for the most part,‡ had but a glimmering knowledge of them; and so could not yield obedience freely, as sons.‖ Therefore the Lord saw it meet to move them to yield obedience to his laws, by their own motives,§ and as servants or children under age.¶

Ant. And were both believers and unbelievers, that is, such as were under the covenant of grace, and such as were under the covenant of works, equally and alike subject, as well to have the calamities of this life inflicted upon them for their disobedience, as the blessings of this life conferred upon them for their obedience?

Evan. Surely the words of the preacher do take place here, Eccl. 9: 2. when he saith, "All things come alike to all; there is one event to the righteous, and to the wicked." Were not Moses and Aaron, for their disobedience, hindered from entering into the land of Canaan, as well as others?

* Not on a saving interest in the Lord Jesus Christ, by faith.

† Not considering the great sin of unbelief; and that the wrath of God, due to them for disobedience, may be averted by their fleeing to Christ for refuge.

‡ Nor are the more eminent saints, in the Old Testament times, to be excepted; such as David and others.

‖ Having but a small measure of knowledge of the celestial paradise, the eternal inheritance, and of the covenant of grace, the divine disposition containing their right to it, they could not yield obedience freely, in the measure that sons do, who are come to age, and know well their own privilege; but only as little children, who in some measure yield obedience freely, namely in proportion to their knowledge of these things, (but that measure being very small) must be drawn also to obedience by motives of a lower kind. And this the apostle plainly teacheth, Gal. 4: 1, 2, 4, 5. compare West. Confes. chap. 20. art. 1. "The liberty of Christians is further enlarged—in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of."

§ Promises and threatening concerning things temporal.

¶ By fear of punishment, and hope of reward.

Numb. 20: 12. And was not Josiah, for his disobedience to God's command, slain in the valley of Megiddo? 2 Chron. 35: 21, 22. Therefore assure yourself, that when believers in the Old Testament did transgress God's commandments, God's temporal wrath* went out against them, and was manifest in temporal calamities that befel them, as well as others, Num. 16: 46. Only here was the difference, the believers' temporal calamities had no eternal calamities included in them, nor following them; and their temporal blessings had eternal blessings included in them, and following them:† and the unbelievers' temporal blessings had no eternal blessings included in them; and their temporal calamities had eternal calamities included in them, and following them.‡

Ant. Then, Sir, it seemeth that all obedience, that any of the Jews did yield to God's commandments, was for fear of temporal punishment, and in hope of temporal reward.

Evan. Surely the scripture seems to hold forth, that there were three several sorts of people amongst the Jews, who endeavored to keep the law of God; and they did all of them differ in their ends.

The first of them, were true believers, who, according to the measure of their faith, did believe the resurrection of their bodies after death, and eternal life in glory; and that it was to be obtained, not by the works of the law, but by faith in the Messiah, or promised seed: and answerably as they believed this, answerably they yielded obedience to the law freely, without fear of punishment or hope of reward: but alas! the spirit of faith was very weak in most of them, and the spirit of bondage very strong; and therefore they stood in need to be induced and constrained to obedience for fear of punishment, and hope of reward.‖

* *i. e.* God's fatherly anger, whereby temporal judgments fall on his own people.

† By virtue of the covenant of grace, which they were under.

‡ By virtue of the covenant of works, which they were under.

‖ The author doth not say, of believers under the Old Testament, simply and without any qualification, that they yielded obedience to the law, without fear of punishment, or hope of reward; as if he minded to assert, that they were not at all moved to their obedience, by these; the scope of these words is to teach just the contrary. Compare page 66. But on good grounds, he affirms, "that ANSWERABLY to their faith, their obedience was yielded freely, without fear of punishment, or hope of reward." And thus, the freeness of their obedience always bearing proportion to the measure of their faith; the greater measure of faith

The second sort of them, were the Sadducees and their sect: and these did not believe that there was any resurrection, Matth. 22: 23. nor any life, but the life of this world: and yet they endeavored to keep the law, that God might bless them here, and that it might go well with them in this present life.*

The third sort, and indeed the greatest number of them in the future ages after Moses, were the Scribes and Pharisees, and their sects: and they held and maintained, that there was a resurrection to be looked for, and an eternal life after death; and therefore they endeavored to keep the law, not only to obtain temporal happiness, but eternal also. For though it had pleased the Lord to make known unto his people, by the ministry of Moses,† that the law was given, not to retain men in the confidence of their own works; but to drive them out of themselves, and to lead them to Christ the promised seed: yet after that time, the priests and the levites, who, were the expounders of the law, and whom the scribes and pharisees did succeed,‡ did so conceive and teach of God's intention in giving the law, as though it had been, that they, by their obedience to it, should obtain righteousness and eternal life: and this opinion was so confidently

any Old Testament saint had attained unto, his obedience was the less influenced by the fear of punishment, or hope of reward; and the smaller his measure of faith was, his obedience was the more influenced by these: accordingly, such as had no saving faith at all, were moved to obedience, only by fear of punishment, or hope of reward: and the meanest saint's faith, being once perfected in the beatific vision, in heaven, these ceased altogether to be motives of obedience to him, though he ceased not to obey from the strongest and most powerful motives. And thus the apostle John teacheth concerning love, which flows from faith; 1 John 4: 18. "Perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love." The more there is of the one, there is still the less of the other. In the mean time, according to our author, the measure of faith in the most part of believers under the Old Testament, was very small, (and the strongest faith was imperfect) and the servile and childish disposition, which moves to obedience from fear of punishment and hope of reward, was very strong in them, Gal. 4: 1—5. And therefore as they stood in need of such inducement and constraint, there could not fail to be a great mixture of the influence of fear of punishment, and hope of reward, in their obedience.

* Bolton's true bounds, page 259.

† Ball on the covenant, p. 114.

‡ Perkins on Christ's sermon on the mount.

maintained, and so generally embraced amongst them, that in their book Mechilta, they say and affirm,* that there is no other covenant but the law: and so, in very deed they conceived, that there was no other way to eternal life, than the covenant of works.

Ant. Surely then it seems they did not understand and consider, that the law, as it is the covenant of works, doth not only bind the outward man, but also the inward man, even the soul and spirit; and requires all holy thoughts, motions, and dispositions, of the heart and soul.

Evan. Oh no, they neither taught it, nor understood it, so spiritually; neither could they be persuaded that the law doth require so much at man's hands. For they first laid this down for a certain truth, that God gave the law for man to be justified and saved by his obedience to it; and that therefore there must needs be a power in man to do all that it requireth, or else God would never have required it: and therefore, whereas they should have first considered, what a straight rule the law of God is, and then have brought man's heart, and have laid it, to it; they, contrariwise, first considered what a crooked rule man's heart is, and then sought to make the law like unto it: and so indeed they expounded the law literally, teaching and holding, that the righteousness, which the law required, was but an external righteousness, consisting in the outward observation of the law; as you may see by the testimony of our Saviour, Matth. 5. so that, according to their exposition, it was possible for a man to fulfil the law perfectly; and so to be justified and saved by his obedience to it.†

Ant. But, Sir, do you think the scribes and pharisees, and their sect, did yield perfect obedience to the law, according to their own exposition?

Evan. No indeed, I think very few of them, if any at all.

Ant. Why, what hopes could they then have to be justified and saved, when they transgressed any of the commandments?

Evan. Peter Martyr‡ tells us, that when they chanced to

* Muscul. Com. Pla. p. 188.

† Gray in his serm. of the perfection of a christian.

‡ In his preface to the Rom.

transgress any of the ten commandments,* they had their sacrifices to make satisfaction (as they conceived:) for they looked upon their sacrifices without their significations;† and so had a false faith in them, thinking that the bare work was a sacrifice acceptable to God; in a word, they conceived, that the blood of bulls and goats would take away sin: and so what they wanted of fulfilling the moral law, they thought to make up in the ceremonial law.‡ And thus they separated Christ from their sacrifices, thinking they had discharged their duty very well, when they had sacrificed and offered their offerings; not considering, that the imperfection of the typical law, which (as the apostle saith) made nothing perfect, should have led them to find perfection in Christ; Heb. 7: 19. But they generally rest in the work done in the ceremonial law, even as they had done in the moral law, though they themselves were unable to do the one,‖ and the other was as insufficient to help them.

☞ And thus, "Israel which followed the law of righteousness, did not attain to the law of righteousness, because they sought it not by faith; but as it were by the works of the law. For they being ignorant of the righteousness of God, and going about to establish their own righteousness, did not submit themselves to the righteousness of God," Rom. 9: 31. and 10: 3.

Ant. Then, Sir, it seems there were but very few of them,¶ that had a clear sight and knowledge of Christ.

Evan. Very true indeed, for generally there was such a vail of ignorance over their hearts, or such a vail of blindness over their minds, that it made their spiritual eyesight so weak and dim, that they were no more able to see Christ, the Sun of Righteousness, to be the end of the law, Mal. 4: 2.** than the weak eye of man is able to behold the bright sun, when it shineth in its full strength. And therefore we read, Exod. 34: 30. that when Moses' face did shine, by reason of the Lord's talking with him, and telling him of the glorious riches of his free grace in Jesus Christ, and giving unto him the ten commandments, written in tables of stone, as the

* To wit, according to their own exposition.
† Tindal on Mark. ‡ Bolton's true bounds, p. 161.
‖ To do any work of the moral law aright.
¶ To wit, of the Jews in general.
**That is, having in himself, a fulness of righteousness, answering the law, to the utmost extent of its demands; as the sun hath a fulness of light.

covenant of works;* to drive the people out of confidence in themselves, and their own legal righteousness, unto Jesus Christ and his righteousness; the people were not able to behold his face. That is to say,† by reason of the weakness and dimness of their spiritual eyesight, they were not able to see and understand the spiritual sense of the law; to wit, that the Lord's end or intent in giving them the law, as a covenant of works, and as the apostle calls it, "the ministration of condemnation and death," 2 Cor. 3: 7, 9. was to drive them out of themselves to Christ, and that then‡ it was to be abolished to them, as it was the covenant of works, ver. 13. And therefore Moses put the cloudy vail of shadowing ceremonies over his face, Exod. 34: 35. that they might be the better able to behold it: that is to say, that they might be the better able to see through them, and understand, that "Christ is the end of the law for righteousness, to every one that believeth," Rom. 10: 4. For Moses' face, saith godly Tindal, "is the law rightly understood." And yet alas, by reason that the priests and Levites in former times, and the scribes and pharisees in after times, were "the blind leaders of the blind," Matth. 15: 14. the generality of them were so addicted to the letter of the law (and that both moral‖ and ceremonial) that they used it not as a pedagogy to Christ, but terminated their eye in the letter and shadow; and did not see through them to the spiritual substance, which is Jesus Christ; 2 Cor. 3: 13. especially in the future ages after Moses: for at the time of Christ's coming in the flesh, I remember but two, to wit, Simeon and Anna, that desired him, or looked for him, as a spiritual Saviour to save them from sin and wrath. For though all of them had in their mouths the Messiah (saith Calvin,§) and the blessed estate of the

* Therefore they are called, by the apostle, "the ministration of death, written and engraven on stones," 2 Cor 3: 7. Now it is evident, the ten commandments are not the ministration of death, but as they are the covenant of works. And, as such, they were given to Moses, to be laid up in the ark, to signify the fulfilling of them by Jesus Christ alone; and the removing of that covenant-form from them, as to believers: and so they served to drive sinners out of themselves to Christ.

† That is, this is the mystery of that typical event.

‡ When they should be driven out of themselves to Jesus Christ, by it.

‖ Viz. As the covenant of works.

§ Harmo. p. 87.

kingdom of David; yet they dreamed that this Messiah should be some great monarch, that should come in outward pomp and power, and save and deliver them from that bondage, which they were in, under the Romans, of which bondage they were sensible and weary: but as for their spiritual bondage under the law, sin and wrath, they were not at all sensible; and because their blind guides had turned the whole law into a covenant of works, to be done for justification and salvation;* yea, and such a covenant as they were able to keep and fulfil, if not by the doing of the moral law, yet by their offering sacrifices in the ceremonial law. And for this cause, our Saviour, in his sermon upon the mount, took occasion to expound the moral law truly and spiritually, removing that false literal gloss, which the scribes and pharisees had put upon it, that men may see how impossible it is for any mere man to fulfil it, and so consequently to have justification and salvation by it. And at the death of Christ, the vail of the temple was rent in twain from the top to the bottom, to show, saith Tindal, "That the shadows of Moses' law should now vanish away at the flourishing light of the gospel, Matth. 27: 51."† And after the death of Christ, his apostles did both by their preaching and writing, labor to make men understand, that all the sacrifices and ceremonies, were but types of Christ; and therefore he being now come, they were of no further use; witness that divine and spiritual epistle written to the Hebrews. Yet notwithstanding we may say of the Jews at this day, as the apostle did in his time, "Even until this day remaineth the same vail untaken away in the reading of Moses." The Lord in mercy remove it in his due time.‡

* And so they quite perverted the great end of the giving of the law to them.

† Marbeck Com. Pla. p. 112.

‡ The history of the vail on Moses' face, is famous in the Old Testament, and the mystery of it in the New. The former, as I gather it from the words of the inspired penman, Exod. 34. stands thus briefly. There was a shining glory on the face of Moses, in the mount: but he himself knew it not, while God spake with him there, ver. 29. and that by reason of the excelling divine glory, 2 Cor. 3: 10. Gr. Even as the light of a candle is darkened before the shining sun. But when Moses, being come forth from the excelling glory, was coming down from the mount, with the tables in his hand, his face shone so, as to send forth rays like horns, Exod. 34: 29: 30. so that he could not but

6. *Ant.* Well Sir, I had thought that God's covenant with

be conscious of it. Aaron and all the people, perceiving Moses returning to them, went to meet him; but seeing an astonishing glory in his countenance, which they were not able to look at, they were afraid and retired, ver. 30, 31. But Moses called to them to return, and goes into the tabernacle; whereupon the multitude not daring to return for all this, Aaron and the princes alone return to him, being now in the tabernacle, ver. 31. the middle part of which, I think, is to be read thus, "Aaron and all the princes returned unto him in the testimony," that is, in the tabernacle of testimony, as it is called, chap. 38:21. Rev.15:5. From out of the tabernacle Moses speaks to them, ordering (it would seem) the people to be gathered together unto that place, ver. 31, 32. The people being convened at the tabernacle, he preached to them all, what he had received from the Lord on the mount, ver. 32. But, in the mean time, none of them saw his face; forasmuch as the tabernacle, within which he was, served as a vail to it. Having done speaking, he puts a vail on his face, and comes out to them, ver. 33. Marg. Heb. "And Moses ceased from speaking with them, and put a vail on his face." Compare ver. 34. "But when Moses went in before the Lord, to speak with him, he took the vail off, until he came out."

The mystery of this typical event, the apostle treats of 2 Cor. 3. The shining glory of Moses' face, did not prefigure nor signify the glory of Christ; for the glory of the Lord Christ, ver. 18. is evidently opposed to the glory of Moses' countenance, ver. 7. And the open (or uncovered) face of the former, ver. 18. (as Vatablus seems to me rightly to understand it) to the vailed face of the latter, ver. 13. The glory of the one is beheld as in a glass, ver. 18. the sight of the face itself being reserved for heaven: but the glory of the other was not to be beheld at all, being vailed. But that glory signified the glory of the law given to the Israelites, as the covenant of works, the glory of the ministration of death, ver. 7. agreeble to what the author tells us from Tindal, namely, that Moses' face is the law rightly understood. This Mosaic glory, while it was most fresh, was darkened by the excelling glory of the Son of God, the Lord Jesus Christ, ver. 18. compared with Exod. 34: 29. Howbeit the discovery of it to sinners, makes their hearts to tremble; they are not able to bear it. That glorious form of the law must be hid in Christ the true tabernacle, and from thence only must the law come to them; or else they are not able to receive it; though, before that discovery is made to them, they are ready to embrace the law under that form; as the people were to receive Moses with the tables in his hand, till they found themselves unable to bear the shining glory of his face. The vail which Moses put on his face, keeping the Israelites from beholding the glory of it, signifies, that their minds were blinded, ver. 14. not perceiving the glory of the law given them as a covenant of works. And hence it was that the children of Israel fastened not their eyes (Luke 4:20. Acts 3:4.) on (Christ) the end of that which is abolished, 2 Cor. 3:13. Gr. For, had they seen that glory to purpose, they would have fastened their eyes on him; as a malefactor at the stake would fix his eyes on the face of one bringing him a remission. And that is the vail, that is upon Moses' face, and their hearts, unto this day, ver. 14, 15. which nevertheless, in the Lord's appointed time, "shall be taken away," ver. 16.

the Jews had been a mixed covenant, and that they had been partly under the covenant of works; but now I perceive there was little difference between their covenant of grace and ours.

Evan. Truly the opposition between the Jews' covenant of grace and ours, was chiefly of their own making: they should have been driven to Christ by the law; but they expected life in obedience to it, and this was their great error and mistake.*

Ant. And surely, Sir, it is no great marvel, though they, in this point, did so much err and mistake, who had the covenant of grace made known to them so darkly; when many amongst us, who have it more clearly manifested, do the like.

Evan. And truly, it is no marvel, though all men naturally do so: for man naturally apprehends God to be the great master of heaven, and himself to be his servant; and that therefore he must do his work, before he can have his wages; and, the more work he does, the better wages he shall have. And hence it was, that when Aristotle came to speak of blessedness, and to pitch upon the next means to that end, he said, it was operation and working; with whom also agreeth Pythagoras, when he saith, It is man's felicity to be like unto God, (how?) by becoming righteous and holy.† And let us not marvel, that these men did so err, who never heard of Christ, nor of the covenant of grace; when those to whom it was made known by the apostles of Christ, did the like; witness those to whom the apostle Paul wrote his epistles, and especially the Galatians: for although he had by his preaching, when he was present with them, made known unto them the doctrine of the covenant of grace, yet after his departure, through the seducement of false teachers, they were soon turned to the covenant of works, and sought to be justified, either in whole, or in part, by it; as you may see, if you do seriously consider that epistle. Nay, what saith Luther? It is, saith he, the general opinion of man's reason throughout the whole world, that righteousness is gotten by the works of the law; and the reason is, because the covenant of works was engendered in the minds of men, in the very creation,‡ so that man naturally can

* Bolton's true bounds, p. 160.

† Trueness of Christian religion.

‡ This is not to be understood strictly, of the very moment of man's

judge no otherwise of the law, than as of a covenant of works, given to make righteous, and to give life and salvation. This pernicious opinion of the law, that it justifieth and maketh righteous before God, (saith Luther* again,) is so deeply rooted in man's reason, and all mankind so wrapped in it,† that they can hardly get out; yea, I myself, saith he, have now preached the gospel almost twenty years, and have been exercised in the same daily, by reading and writing, so that I may well seem to be rid of this wicked opinion; yet notwithstanding, I now and then feel this old filth cleave to my heart, whereby it cometh to pass, that I would willingly so have to do with God, that I would bring something with myself, because of which he should give me his grace. Nay it is to be feared, that (as you said) many amongst us (who have more means of light ordinarily, than ever Luther, or any before him had,‡ yet notwithstanding) do either wholly, or in part, expect justification and acceptation by the works of the law.

Ant. Sir, I am verily persuaded, that there are very many in the city of London, who are carried with a blind preposterous zeal after their own good works and well doings, secretly seeking to become holy, just and righteous before God, by their diligent keeping, and careful walking in all God's commandments;‖ and yet no man can persuade them

creation; in which the natural law was impressed on his heart; but with some latitude; the covenant of works being made with man newly created. And so divines call it the covenant of nature. See Dickson's Therap. Sacr. Book 1. chap. 5, p. 116.

* On Gal. p. 113. † Choice Serm. 108.

‡ This is not to insinuate, that Luther had arrived but to a small measure of the knowledge of the doctrine of justification and acceptation of a sinner before God, in comparison with those of latter times: I make no question but he understood that doctrine as well as any man has done since; and doubt not but our author was of the same mind about him. But it is to show that that great man of God, and others who went before him, found their way out of the midnight darkness of popery, in that point, with less means of light by far, than men now have, who notwithstanding cannot hold off from it.

‖ By which means they put their own works in the room of Christ, "who of God is made unto us—righteousness and sanctification, 1 Cor. 1:30. According to the scripture plan of justification and sanctification, a sinner is justified by his blood, Rom.5:9. sanctified in Christ Jesus, 1 Cor. 1:2. through sanctification of the Spirit, 2 Thess.2:13. sanctified by faith, Acts 26:18.

that they do so: and truly, Sir, I am verily persuaded that this our neighbor and friend Nomista, is one of them.

Evan. Alas! there are a thousand in the world, that make a Christ of their works; and here is their undoing, &c.* They look for righteousness and acceptation more in the precept than in the promise, in the law than in the gospel, in working than in believing; and so miscarry.† Many poor ignorant souls amongst us, when we bid them obey and do duties, they can think of nothing, but working themselves to life; when they are troubled, they must lick themselves whole; when wounded, they must run to the salve of duties, and stream of performances, and neglect Christ. Nay it is to be feared, that there are divers, who in words are able to distinguish between the law and gospel, and in their judgments hold and maintain, that man is justified by faith without the works of the law; and yet in effect and practice, that is to say, in heart and conscience, do otherwise.‡ And there is some touch of this in us all; otherwise we should not be so up and down in our comforts, and believing, as we are still, and cast down with every weakness as we are.‖ But what say you, neighbor Nomista, are you guilty of these things, think you?§

Nom. Truly, Sir, I must needs confess, I begin to be somewhat jealous of myself, that I am: and because I desire your judgment, touching my condition, I would entreat you to give me leave to relate it unto you.

Evan. With a very good will.

Nom. Sir, I having been born and brought up in a country, where there was very little preaching, the Lord knoweth, I lived a great while in ignorance and blindness; and yet, because I did often repeat the Lord's prayer, the apostles' creed, and the ten commandments; and came sometimes

* Bolton's true bounds, p. 97. † Bolton's true bounds, p. 162.

‡ It is indeed the practice of every unregenerate man, whatever be his knowledge or professed principles; for the contrary practice, is the practice of the saints, and of them only. Matth.5:3. "Blessed are the poor in spirit." Phil.3:3. "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

‖ For these flow from our building so much on something in ourselves, which is always very variable; and so little on "the grace that is in Christ Jesus," 2 Tim.2:1. which is an immovable foundation.

§ Bolton's true bounds, p. 97, 98.

to divine service, (as they call it,) and at Easter received the communion; I thought my condition to be good. But at last, by means of hearing a zealous and godly minister in this city, not long after my coming hither, I was convinced that my present condition was not good; and therefore I went to the same minister, and told him what I thought of myself: so he told me, that I must frequent the hearing of sermons, and keep the Sabbath very strictly, and leave off swearing by my faith and troth, and such like oaths, and beware of lying, and all idle words and communication; yea, and said he, you must get good books to read, as Mr. Dod on the commandments, Mr. Bolton's directions for comfortable walking with God, Mr. Brinsly's true watch, and such like; and many such like exhortations and directions he gave me; which I liked very well, and therefore endeavored to follow them. So I fell to the hearing of the most godly, zealous, and powerful preachers that were in this city, and wrote their sermons after them; and when God gave me a family, I did pray with them, and instructed them, and repeated sermons to them, and spent the Lord's day, in public and private exercises; and left off my swearing and lying, and idle talking: and (according to exhortation) in few words, I did so reform myself, and my life, that whereas before I had been only careful to perform the duties of the second table of the law, and that to the end I might gain favor and respect from civil honest men, and to avoid the penalties of man's law, or temporal punishment; now I was also careful to perform the duties required in the first table of the law, and that to gain favor and respect from religious honest men, and to avoid the penalty of God's law, even eternal torments in hell. Now, when professors of religion observed this change in me, they came to my house, and gave unto me the right hand of fellowship, and counted me one of that number: and then I invited godly ministers to my table, and made much of them; and then, with that same Micah mentioned in the book of Judges, I was persuaded the Lord would be merciful unto me, because I had gotten "a Levite to be my priest," Judg. 17: 13. In a word, I did now yield such an outward obedience and conformity to both tables of the law, that all godly ministers and religious honest men that knew me, did think very well of me, counting me to be a very honest man, and a good christian: and indeed I thought so of myself, especially because I had their approbation. And thus I went

on bravely a great while, even until I read in Mr. Bolton's works, that the outward righteousness of the scribes and pharisees was famous in those times;* for besides their forbearing and protesting against gross sins, as murder, theft, adultery, idolatry, and the like, they were frequent and constant in prayer, fasting, and alms-deeds; so that, without question, many of them were persuaded, that their doing would purchase heaven and happiness. Whereupon I concluded, that I had as yet done no more than they; and withal I considered that our Saviour saith, "Except your righteousness exceed the righteousness of the scribes and pharisees, you cannot enter into the kingdom of God;"† yea, and I also considered that the apostle saith, "He is not a Jew that is one outwardly, but he that is one within, whose praise is not of men, but of God."‡ Then did I conclude, that I was not yet a true christian: for, said I in my heart, I have contented myself with the praise of men, and so have lost all my labor and pains in performing duties; for they have been no better than outside performances, and therefore they must all fall down in a moment. I have not served God with all my heart; and therefore I see I must either go further, or else I shall never be happy. Whereupon, I set about the keeping of the law in good earnest: and labored to perform duties, not only outwardly, but also inwardly from my heart: I heard, and read, and prayed; and labored to bring my heart, and forced my soul to every duty; I called upon the Lord in good earnest; and told him, that whatsoever he would have me to do, I would do it with all my heart, if he would but save my soul. And then, I also took notice of the inward corruptions of my heart, which I had not formerly done; and was careful to govern my thoughts, to moderate my passions, and to suppress the motions and risings of lusts, to banish privy pride and speculative wantonness, and all vain and sinful desires of my heart: and then I thought myself not only an outside christian, but also an inside, and therefore a true christian indeed. And so I went on comfortably a good while, till I considered that the law of God requires passive obedience, as well as active: and therefore I must be a sufferer, as well as a doer, or else I could not be a christian indeed: whereupon I began to be troubled at my

* Discourse on true happiness, p. 64.
† Matth. 5: ~~18~~ 20. ‡ Rom. 2: 28, 29.

impatience under God's correcting hand, and at those inward murmurings and discontents, which I found in my spirit in time of any outward calamity that befel me. And then I labored to bridle my passions, and to submit myself quietly to the will of God, in every condition; and then did I also, as it were, begin to take penance upon myself, by abstinence, fasting, and afflicting my soul; and made pitiful lamentations in my prayers, which were sometimes also accompanied with tears, which I was persuaded the Lord did take notice of, and would reward me for it: and then I was persuaded that I did keep the law in yielding obedience both actively and passively. And then was I confident I was a true christian, until I considered, that those Jews, of whom the Lord complains, Isaiah 58. did as much as I: and that caused me to fear, that all was not right with me as yet. Whereupon I went to another minister, and told him, that though I had done thus and thus, and suffered thus and thus, yet I was persuaded, that I was in no better a condition than those Jews: O yes, said he, you are in a better condition than they, for they were hypocrites, and served not God with all their hearts, as you do. Then I went home contentedly, and so went on in my wonted course of doing and suffering, and thought all was well with me; until I bethought myself, that before the time of my conversion, I had been a transgressor from the womb; yea, in the womb, in that I had been guilty of Adam's transgression: so that I considered, that although I kept even with God for the time present, and to come, yet that would not free me from the guiltiness of that which was done before; whereupon I was much troubled and disquieted in my mind. Then I went to a third minister of God's holy word, and told him how the case stood with me, and what I thought of my state and condition. He cheered me up, bidding me be of good comfort; for however my obedience since my conversion would not satisfy for my former sins, yet, inasmuch as, at my conversion, I had confessed, lamented, deplored, bewailed, and forsaken them, God, according to his rich mercy, and gracious promise, had mercifully pardoned and forgiven them. Then I returned home to my own house again, and went to God by earnest prayer and supplication, and besought him to give me assurance of the pardon and forgiveness of my guiltiness of Adam's sin, and all my actual transgressions, before my

conversion; and as I had endeavored myself to be a good servant before, so I would still continue in doing my duty most exactly: and so being assured that the Lord had granted this my request, I fell to my business according to my promise; I heard, I read, I prayed, I fasted, I mourned, I sighed and groaned; and watched over my heart, my tongue and ways, in all my doings, actions and dealings, both with God and man. But after a while, growing better acquainted with the spirituality of the law, and the inward corruptions of my own heart, I perceived that I had deceived myself, in thinking that I had kept the law perfectly; for, do what I could, I found many imperfections in my obedience: for I had been and was still, subject to sleepiness, drowsiness, and heaviness in prayers and hearing, and so in other duties: I failed in the manner of performance of them, and in the end why I performed them, seeking myself in every thing I did: and my conscience told me I failed in my duty to God in this, and in my duty to my neighbor in that. And then I was much troubled again; for I considered that the law of God requireth, and is not satisfied without, an exact and perfect obedience. And then I went to the same minister again, and told him how I had purposed, promised, striven, and endeavored, as much as I possibly could, to keep the law of God perfectly; and yet by woful experience I had found, that I had transgressed, and did still transgress it many ways: and therefore I feared hell and damnation. Oh! but, said he, do not fear, for the best of Christians have their failings, and no man keepeth the law of God perfectly; and therefore go on, and do as you have done, in striving to keep the law perfectly; and in what you cannot do, God will accept the will for the deed, and wherein you come short, Christ will help you out. And this satisfied and contented me very much. So I returned home again, and fell to prayer, and told the Lord, that now I saw, I could not yield perfect obedience to his law, and yet I would not despair: because I did believe, that what I could not do, Christ had done for me: and then I did certainly conclude, that I was now a Christian indeed, though I was not so before. And so have I been persuaded ever since. And thus, Sir, you see I have declared unto you, both how it has been with me formerly, and how it is with me for the present: wherefore I would entreat you to tell me plainly and truly what you think of my condition.*

* It is not necessary, for saving this account of Nomista's case from

Evan. Why truly I must tell you, it appears to me from this relation, that you have gone as far in the way of the covenant of works, as the apostle Paul did before his conversion: but yet, for aught I see, you have not gone the right way to the truth of the gospel: and therefore I question whether ye be as yet truly come to Christ.

Neoph. Good Sir, give me leave to speak a few words. By the hearing of your discourse concerning the covenant of works, and the covenant of grace, I was moved to fear that I was out of the right way: but now, having heard my neighbor Nomista make such an excellent relation, and yet you to question whether he be come truly to Christ or not, makes me to conclude absolutely that I am far from Christ. Surely if he, upon whom the Lord hath bestowed such excellent gifts and graces, and who hath lived such a godly life, as I am sure he hath done, be not right; then wo be unto me.

Evan. Truly, for aught I know, you may be in Christ before him.

the odious charge of forgery, that the particulars therein mentioned should have been real facts; more than (not to speak of scripture parables) it is necessary to save the whole book from the same imputation, that the speeches therein contained should have passed, at a certain time, in a real conference of four men, called Evangelista, Nomista, Antinomista, and Neophitus. Yet I make no question but it is grounded on matters of fact, falling out by some casuists in their inadvertency, excess of charity to, or shifting converse with the afflicted, as to their soul-exercise, or by means of corrupt principles, and as the former are incident to good men of sound principles, at any time; which calls ministers on such occasions, to take heed to the frame of their own spirits, and to be much in the exercise of dependance on the Lord; lest they do hurt to souls, instead of doing them good; so the latter is at no time to be thought strange; since there were found, even in the primitive apostolical churches, some who were reputed godly, zealous gospel ministers, especially by such as had little savor of Christ on their own souls; who nevertheless, in their zeal for the law, perverted the gospel of Christ, Gal.1:6,7. and 4:17. Whether Nomista was of opinion that the covenant of works was still in force, or not, our Lord Jesus taught it was, Luke 10:25—28. and so does the apostle, Gal. 3: 10. and unbelievers will find it so, to their everlasting ruin. For, our Lord Jesus, who now offers to be Mediator for them who believe on him, shall at the last day come armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made in the gospel, nor obeyed the doctrine thereof, but remain in their natural state, under the law or covenant of works." Practical use of saving knowledge, Tit. For convincing a man of judgment by the law, par. 2.

Nom. But, I pray you, Sir, consider, that though I am now thoroughly convinced, that till of late I went on in the way of the covenant of works; yet, seeing that at last I came to see my need of Christ, and have verily believed that in what I came short of fulfilling the law, he will help me out; methinks I should be come truly to Christ.

Evan. Verily I conceive that this gives you no surer evidence of your being come truly to Christ, than some of your strict Papists have. For it is the doctrine of the church of Rome, that, if a man exercise all his power, and do his best to fulfil the law, then God, for Christ's sake, will pardon his infirmities, and save his soul. And therefore you shall see many of your Papists, very strict and zealous in the performance of duties morning and evening, so many ave-maries, and so many pater-nosters; yea, and many of them do great deeds of charity, and great works of hospitality; and all upon such grounds, and to such ends as these. The Papists (says Calvin*) cannot abide this saying, "By faith alone;" for they think that their own works are in part a cause of their salvation, and so they make a hotch-potch and mingle-mangle, that is neither fish nor flesh, as men use to say.

Nom. But stay, Sir, I pray, you are mistaken in me: for though I hold that God accepts of my doing my best to fulfil the law, yet I do not hold with the Papists, that my doings are meritorious; for I believe that God accepts not what I do, either for the work, or worker's sake, but only for Christ's sake.

Evan. Yet do you but still go hand in hand with the Papists; for though they hold that their works are meritorious, yet, they say, it is by the merit of Christ that they become meritorious;† or, as some of the moderate sort of them say, Our works, sprinkled with the blood of Christ, become meritorious. But this you are to know, that as the justice of God requires a perfect obedience, so does it require that this perfect obedience, be a personal obedience; *viz.* It must be the obedience of one person only; the obedience of two must not be put together, to make up a perfect obedience:‡

* Propos. on Gal. 2. in octav. p. 45.

† Dr. Downham on justific. p. 149.

‡ For, in that case, the obedience, both of the one, and of the other, is imperfect; and so is not conformable to the law: therefore it can in no-wise be accepted for righteousness; but, according to justice proceeding upon it, the soul that hath it, must die, because a sinful soul. Ezek.18:4.

so that, if you desire to be justified before God, you must either bring to him a perfect righteousness of your own, and wholly renounce Christ; or else you must bring the perfect righteousness of Christ, and wholly renounce your own.

Ant. But believe me, Sir, I would advise him to bring Christ's, and wholly renounce his own; as, I thank the Lord, I have done.

Evan. You say very well, for indeed the covenant of grace terminates itself only on Christ and his righteousness; God will have none to have a hand in the justification and salvation of a sinner, but Christ. And to say as the thing is, neighbor Nomista, Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not at all. Acts 4.12. "For among men there is given no other name under heaven, whereby we must be saved," saith Peter. And Jesus Christ himself saith, John 14:6. "I am the way, the truth, and the life; and no man cometh to the Father but by me:" so that, as Luther truly saith,* besides this way Christ, there is no way, but wandering; no verity, but hypocrisy; no life, but eternal death. And verily, saith another godly writer,† we can neither come to God the Father, be reconciled unto him, nor have any thing to do with him, by any other way or means, but only by Jesus Christ; for we shall not any where find the favor of God, true innocency, righteousness, satisfaction for sin, help, comfort, life or salvation, any where but in Jesus Christ; he is the sum and centre of all divine and evangelical truths; and therefore, as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the knowledge of Christ, as the apostle plainly gives us to understand, when he tells the Corinthians, 1 Cor.2:2. that he determined to know nothing amongst them, but only Jesus Christ, and him crucified; so there is nothing to be preached unto men, as an object of their faith, or necessary element of their salvation, which doth not some way or other, either meet in Christ, or refer unto him.‡ ‖

7. *Ant.* O, Sir, you please me wondrous well, in thus attributing all to Christ: and surely, Sir, though of late you

* On Gal. p. 17.

† Dr. Urb. Reg. in his Expos. of Christ's serm. going to Emmaus.

‡ Eph. 4: 20. "But ye have not so learned Christ. 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus."

‖ Reynolds on Psal. 110. p. 16.

have not been so evangelical in your teaching, as some others in this city, (which hath caused me to leave off hearing you, to hear them,) yet have I formerly perceived, and now perceive, that you have more knowledge of the doctrine of free grace, than many other ministers in this city have: and to tell you the truth, Sir, it was by your means that I was first brought to renounce mine own righteousness, and to cleave only to the righteousness of Jesus Christ.* And thus it was. After that I had been a good while a legal professor, just like my friend Nomista; and heard none but your legal preachers, who built me up in works and doings, as they did him, and as their manner is; at last a familiar acquaintance of mine, who had some knowledge of the doctrine of free grace, did commend you for an excellent preacher; and at last prevailed with me to go with him, and hear you. And your text that day I well remember, was, Tit. 3: 5. "Not by the works of righteousness that we had done, but according to his own mercy, he saved us:" Whence you observed, and plainly proved, That man's own righteousness had no hand in his justification and salvation: whereupon you dissuaded us from putting any confidence, in our own works and doings; and exhorted us, by faith to lay hold upon the righteousness of Jesus Christ only: at the hearing whereof, it pleased the Lord so to work upon me, that I plainly perceived that there was no need at all of my works and doings, nor any thing else, but only to believe in Jesus Christ.†

* What this is, in the sense of the speaker, he himself immediately explains, at large. In a word, in his sense, it is to be an Antinomian indeed. The sum of his compliment made to Evangelista, or the author, which you please, lies here: namely, that, He had left hearing of him, because he did not preach the gospel, so purely as some others in the place; yet, in his opinion, he understood it better than many others: and (to carry the compliment to the highest pitch) it was by his means, he turned downright Antinomian. One would think, that, whatever was the measure of our author's pride or humility, self-denial or self-seeking, he had as much common sense as would render this address not very taking with him; or at least would teach him, that the publishing of it, was none of the most proper means for commending himself. So that the publishing of it may rather be imputed to the author's self-denial, than to the want thereof; though I presume, the considering reader will neither impute it to the one, nor to the other.

† The preacher taught, according to his text, "That man's own righteousness had no hand in his justification and salvation." He dehorted from putting confidence in good works; and exhorted, by

And indeed my heart did assent unto it immediately; so that I went home with abundance of peace and joy in believing, and gave thanks to the Lord, for that he had set my soul at liberty from such a sore bondage as I have been under. And I told all my acquaintance, what a slavish life I had lived in, being under the law; for if I did commit any sin, I was presently troubled and disquieted in my conscience, and could have no peace, till I had made humble confession thereof unto God, craved pardon and forgiveness, and promised amendment. But now I told them, that whatsoever sins I did commit, I was no whit troubled at them, nor indeed am not at this day; for I do verily believe, that God for Christ's sake hath freely and fully pardoned all my sins, both past, present, and to come: so that I am confident, that what sin, or sins, soever I commit, they shall never be laid to my charge; being very well assured, that I am so perfectly clothed with the robes of Christ's righteousness, that God can see no sin in me at all. And therefore now I can rejoice evermore in Christ, as the apostle exhorts me; and live merrily, though I be never so vile, or sinful a creature: and indeed I pity them that are in the same slavish condition I was in; and would have them to believe, as I have done, that so they may rejoice with me in Christ.* And thus, Sir,

faith to lay hold on Christ's righteousness only. And this hearer thence inferred, that there was no need at all, of good works; as if one should conclude, that, because it is the eye only that seeth; therefore there's no need at all of the hand or foot. So the apostle Paul's doctrine was misconstrued, Rom. 3:8. "Some affirm that we say, let us do evil that good may come." Yea, in the apostle's days, the doctrine of free grace was actually thus abused to Antinomianism by some turning the grace of God to lasciviousness, Jude 4. The apostle was aware of the danger on that side, through the corruption of the hearts of men, Gal. 5:13. Brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh." And ministers of Christ, (who himself was accounted a friend of publicans and sinners, Matth. 11:19.) followers of Paul's doctrine, which, in the eyes of carnal men, had a show and semblance of favoring sinful liberty; ought to set the apostle's example, in this matter, before them, in a special manner:—With fear and trembling keeping a jealous eye on the danger from that part; especially in this day, wherein the Lord's indignation is visibly going out in spiritual strokes, for a despised gospel; knowing that the gospel of Christ is to some "the savor of death unto death," 2 Cor. 2: 16. and that there are, "who wrest the scriptures themselves, unto their own destruction." 2 Pet. 3: 16.

* How easy is the passage from Legalism to Antinomianism; had this poor man, under his trouble and disquiet of conscience, fled to Je-

you see I have declared unto you my condition; and therefore I entreat you to tell me, what you think of me.

Evan. There is in this city, at this day, much talk, about Antinomians; and though I hope there are but few that do justly deserve that title, yet (I pray) give me leave to tell you, that I fear, I may say unto you in this case, as it was once said unto Peter in another case, "Surely thou art one of them, for thy speech bewrayeth thee." Matth. 26: 73. And therefore to tell you truly, I make some question whether you have truly believed in Christ, for all your confidence: and indeed I am the rather moved to question it, by calling to mind, that, as I have heard, your conversation is not such "as becometh the gospel of Christ," Phil. 1: 27.

Ant. Why, Sir, do you think it is possible for a man to have such peace and joy in Christ, as I have had, and, I thank the Lord, have still, and not to have truly believed in Christ?

Evan. Yea, indeed, I think it is possible: for doth not our Saviour tell us, That those hearers, whom he resembles to the "stony ground, immediately received the word with joy, and yet had no root in themselves," Mark 4: 16, 17. and so indeed were not true believers? And doth not the apostle give us to understand, that as there is a form of godliness, without the power of godliness, 2 Tim. 3: 5. so there is a form of faith, without the power of faith? and therefore he prays that God would grant unto the Thessalonians, "the work of faith with power," 2 Thess. 1: 11. And as the same apostle gives us to understand, "there is a faith that is not feigned," 1 Tim. 1: 5. so doubtless there is a faith that is feigned. And surely, when our Saviour saith, Mark 4: 26, 27, 28. "The kingdom of God is as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring up and grow, he knoweth not how, first the blade, then the ear, after that the full corn in the ear:" He giveth us to understand, that true faith is produced by the secret power of God, by little and little;* so

sus Christ, for the purging of his conscience from guilt, by his blood, and the sanctifying of his nature, by his Spirit; and not put his own confessions of sin, prayers for pardon, and promises of amendment, in the room of Christ's atoning blood, and his blind and faithless resolutions to amend, in the room of the sanctifying Spirit of Christ; he had escaped this snare of the devil, Heb. 9:14. Rom. 7:4, 5, 6.

* Diodate on the text.

that sometimes a true believer himself, neither knows the time when, nor the manner how, it was wrought. So that we may perceive, that true faith is not ordinarily begun, increased, and finished all in a moment, as it seems yours was; but groweth by degrees, according to that of the apostle, Rom. 1: 17. "The righteousness of God is revealed from faith to faith:" that is, from one degree of faith to another;*, † from a weak faith, to a strong faith; and from faith beginning, to faith increasing towards perfection; or from faith of adherence, to faith of evidence: but so was not yours. And again, true faith, according to the measure of it, produceth holiness of life; but it seems yours doth not so: and therefore, though you have had, and have still, much peace and joy, yet that is no infallible sign that your faith is true;‡ for a man may have great raptures, yea he may have great joy, as if he were lifted up into the third heaven, and have a great and strong persuasion that his state is good, and yet be but a hypocrite for all that. And therefore, I beseech you, in the words of the apostle, "Examine yourself whether you be in the faith, prove your own self, know you not your own self, how that Jesus Christ is in you, except you be a reprobate?" 2 Cor. 13: 5. "And if Christ is in you, the body is dead, because of sin; but the Spirit is life, because of righteousness,"‖ Rom. 8: 10.

Ant. But, Sir, if my friend Nomista went wrong, in seeking to be justified by the works of the law: then methinks I should have gone right, in seeking to be justified by faith: and yet you speak as if we had both gone wrong.

Evan. I remember Luther§ saith, that in his time, if they taught in a sermon, that salvation consisted not in our works or life, but in the gift of God; some men took occasion thence to be slow to good works, and to live a dishonest life. And if they preached of a godly and honest life, others did by and by furiously attempt to build ladders to heaven.¶ And moreover he saith, that in the year 1525, there were some fantastical spirits that stirred up the rustical people to

* See the note ‡ p. 37.

† Wilson on the Rom. p. 17.

‡ Dr. Preston of faith, p. 86.

‖ This doctrine of our author's, is far from cherishing presumption, or opening a gap to licentiousness.

§ Choice serm. p. 65.

¶ That is, to scale it, and get into it, by their own good works.

sedition, saying, that the freedom of the gospel giveth liberty to all men from all manner of laws; and there were others that did attribute the force of justification to the law.* Now, saith he, both these sorts offend against the law; the one on the right hand, who would be justified by the law; and the other on the left hand, who would be clean delivered from the law. Now I suppose this saying of Luther's may be fitly applied to you two; for it appears to me, friend Antinomista, that you have offended on the left hand in not walking according to the matter of the law; and it is evident to me, neighbor Nomista, that you have offended on the right hand in seeking to be justified by your obedience to it.†

8. *Nom.* But, Sir, if seeking of justification by the works of the law, be an error; yet it seemeth, that, by Luther's own confession, it is but an error on the right hand.

Evan. But, yet I tell you, it is such an error, that, by the apostle Paul's own confession, so far forth as any man is guilty of it, "He makes his services his saviours, and rejects the grace of God, and makes the death of Christ of none effect, and perverteth the Lord's intention, both in giving the law, and in giving the gospel; and keeps himself under the curse of the law; and maketh himself the son of a bond woman, a servant, yea, and a slave; and hinders himself in the course of well doing;" Gal. 5:4. 3:19. 1:7. 3:10. 4:25. 5:7. and 2:11. and in short he goeth about an impossible thing, and so loseth all his labor.

Nom. Why then, Sir, it should seem that all my seeking

* Luther on Gal. p. 170.

† The offences of these men, here taxed, were both against the law (or covenant) of works; for they must needs have been against that law, which they were under, and not another; and both of them were as yet under the law (or covenant) of works, as being both unbelievers; which was told Antinomista, p. 84. as it was to Nomista, p. 79. Wherefore it is manifest, that by the matter of the law here, is not meant the law of Christ; but the matter of the law of works, that is, the ten commandments, as they stand in the covenant of works; which Antinomista had no regard to, in his conversation, though they had all the authority, and binding force upon him, found in that covenant. And as he offended against the matter of it, so did Nomista against the form, in seeking to be justified by his obedience: for the covenant of works never bound a sinner to seek to be justified by his obedience to it; but, on the contrary, always condemned that, as presumption, staking down the guilty under the curse, without remedy, till satisfaction be made by another hand.

to please God, by my good works, all my strict walking according to the law, and all my honest course of life, hath rather done me hurt than good.

Evan. The apostle saith, that "without faith it is impossible to please God," Heb. 11:6. that is, saith Calvin,* "Whatsoever a man thinketh, purposeth, or doeth, before he be reconciled to God by faith in Christ, is accursed; and not only of no value to righteousness, but of certain deserving to damnation." So that, saith Luther,† whosoever goeth about to please God with works, going before faith, goeth about to please God with sin; which is nothing else but to heap sin upon sin, to mock God, and to provoke him to wrath: nay, saith the same Luther,‡ in another place, if thou be without Christ, thy wisdom is double foolishness, thy righteousness is double sin and iniquity. And therefore, though you have walked very strictly according to the law, and led an honest life, yet if you have rested, and put confidence therein, and so come short of Christ, then hath it indeed rather done you hurt than good. For, saith a godly writer,‖ virtuous life, according to the light of nature, turneth a man further off from God, if he add not thereunto the effectual working of his Spirit. And saith Luther,§ "they who have respect only to an honest life, it were better for them to be adulterers, and adultresses, and to wallow in the mire.¶ And surely for this cause it is, that our Saviour tells the strict scribes and pharisees, who sought justification by works, and rejected Christ, that "publicans and harlots should enter into the kingdom of God before them." Matt.21:31. And for this cause it was, that I said, for aught I know, my neighbor Neophitus might be in Christ before you.

Nom. But how can that be, when, as you know, he hath confessed that he is ignorant and full of corruption, and comes far short of me in the gifts and graces?

* Inst. p. 370.

† On Gal. p. 63. ‡ On Gal. p. 23.

‖ Ball on the Cov. p. 338. § Choice Serm. p. 65.

¶ This comparison is not stated between these two, considered simply, as to their different manner of life; but in point of pliableness to receive conviction, wherein the latter have the advantage of the former; which the scripture oftener than once takes notice of, Matth. 21:31. quoted in the following sentence, Rev. 3:15. "I would thou wert cold or hot." The passage is to be found in his sermon upon the hymn of Zacharias, page (*mihi*) 50.

Evan. Because, as the pharisee had more to do before he could come to Christ than the publican had; so I conceive, you have more to do than he hath.

Nom. Why, Sir, I pray you, what have I to do, or what would you advise me to do? for truly I would be contented to be ruled by you.

Evan. Why, that which you have to do, before you can come to Christ, is to undo all that ever you have done already: that is to say, whereas you have endeavored to travel towards heaven, by the way of the covenant of works, and so have gone a wrong way; you must go quite back again all the way you have gone, before you can tread one step in the right way. And whereas you have attempted to build up the ruins of old Adam, and that upon yourself; and so, like a foolish builder, to build a tottering house upon the sands, you must throw down and utterly demolish all that building, and not leave a stone upon a stone; before you can begin to build anew. And whereas you have conceived that there is some sufficiency in yourself, to help to justify and save yourself; you must conclude, that in that case there is not only in you an insufficiency, but also a non-sufficiency;* yea, and that sufficiency that seemed to be in you, to be your loss; in plain terms, you must deny yourself, as our Saviour saith, Matth.16:24. that is, you must renounce all that ever you are, and all that ever you have done; all your knowledge and gifts; all your hearing, reading, praying, fasting, weeping and mourning; all your wandering in the way of works, and strict walking, must fall to the ground in a moment; briefly, whatsoever you have counted gain to you in the case of justification, you must now, with the apostle Paul, Phil.3:7,8,9. "Count loss for Christ, and judge it to be dung, that you may win Christ, and be found in him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

* That is, that you are not only not able to do enough, but also that you are not able to do any thing, 2 Cor. 3:5. "Not that we are sufficient of ourselves to think any thing as of ourselves."

SECTION III.

Of the Performance of the Promise.

1. Christ's fulfilling of the law, in the room of the elect. 2. Believers dead to the law, as the covenant of works. 3. The warrant to believe in Christ. 4. Evangelical repentance a consequent of faith. 5. The spiritual marriage with Jesus Christ. 6. Justification before faith refuted. 7. Believers freed from the commanding and condemning power of the covenant of works.

Neo. O BUT, Sir, what would you advise me to do?

Evan. Why, man, what aileth you?

Neo. Why, Sir, as you have been pleased to hear these two, to declare their condition unto you, so, I beseech you, to give me leave to do the same; and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great fit of sickness: so that indeed, both in my own judgment, and in the judgment of all that came to visit me, I was sick unto death. Whereupon I began to consider, whither my soul was to go, after its departure out of my body: and I thought with myself that there were but two places, heaven and hell; and therefore it must needs go to one of them. Then my wicked and sinful life, which indeed I had lived, came into my mind, which caused me to conclude, that hell was the place provided for it; which caused me to be very fearful, and to be very sorry that I had so lived; and I desired of the Lord that he would let me live a little longer, and I would not fail to reform my life, and amend my ways; and the Lord was pleased to grant my desire. Since which time, though indeed it is true I have not lived so wickedly as formerly I had done; yet, alas, I have come far short of that godly and religious life which I see other men live, and especially my neighbor Nomista; and yet you seem to conceive, that he is not in a good condition; and therefore, surely I must be in a miserable condition. Alas! Sir, what do you think will become of me?

1. *Evan.* I do now perceive, that it is time for me to show how God, in the fulness of time, performed that which he purposed before all time, and promised in time, concerning the helping and delivering of fallen mankind. And touching this point, the scripture testifieth, that God "did, in the fulness of time, send forth his Son, made of a woman, made under the law, to redeem them that were under the law," &c. Gal. 4: 4. That is to say, look how mankind by

nature are under the law, as it is the covenant of works;* so was Christ, as man's surety, contented to be: so that now, according to that eternal and mutual agreement, that was between God the Father and him, he put himself in the room and place of all the faithful,† Isa. 53: 6. "And the Lord hath laid on him the iniquity of us all.

Then came the law, as it is the covenant of works, and said,‡ I find him a sinner,‖ yea, such a one as hath taken

* Hooker's soul's just. p. 173.

†. That is, all those who have believed, or shall believe; or, all the elect, which is one and the same, in reality, and in the judgment of the author, expressly declared in the first sentence of his preface.

‡ Luther on Gal. p. 137.

‖ By imputation and law-reckoning; no otherways, as a sinner believing him, is righteous before God. (Thus, Isaac Ambrose, speaking of justification, saith, "This righteousness makes a sinner sinless." Media, chap. 1. sect. 2. Marg. QUOAD REATUM, that is, as to guilt.) This must be owned, to be the meaning of this expression, unless one will shut one's eyes to the immediately foregoing and following words; I find him a sinner, said the law; such a one as hath taken sin upon him. They are the words of Luther, and he was not the first who spoke so. "He made him who was righteous to be a sinner, that he might make sinners righteous," saith Chrysostom on 2 Cor. 5. Hom. 11. cit. Owen of justification, page 39. Famous protestant divines have also used the expression after him: when our divines (saith Rutherford) say, "Christ took our place, and we have his condition; Christ was made us, and made the sinner, it is true, only in a legal sense." Trial and triumph of faith. Serm. 19. Edit. Edinb. 1721. pag. 257. "He (Christ) was DEBITOR FACTUS, a sinner, a debtor by imputation, a debtor by law, by place, by office, ibid. pag. 245. Charnock argues the point thus; "How could he die, if he were not a reputed sinner? Had he not first had a relation to our sin, he could not in justice have undergone our punishment. He must, in the order of justice, be supposed a sinner really, or by imputation; really he was not, by imputation then he was." Vol. 2. Edit. 2. page 547. Serm. on 1 Cor. 5: 7. Though personally he was no sinner, yet by imputation he was, saith the Contin. of Pool's annot. on 2 Cor. 5: 21. What Illyricus wrote, saith Rivet, that Christ might most truly be called a sinner, Bellarmine calls blasphemy and cursed impudence. Now Bellarmine (himself) contends, That Christ might attribute our sins to himself,—— therefore he might also truly call himself a sinner, while in himself innocent, he did represent our person. What blasphemy, what impiety is here? Comment on Psal. 22: 1. The scripture-phrase to this purpose, is more forcible, 2 Cor. 5: 21. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." For as it is more to say, We are made righteousness, than to say, we are made righteous, since the former plainly imports a perfection of righteousness, if I may be allowed the phrase, righteousness not being properly capable of degrees: so it is more to say, Christ

upon him the sins of all men;* therefore let him die upon the cross. Then said Christ, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come to do thy will, O Lord, Heb. 10: 5,6,7. And so the law proceeding in full scope against him, set upon him, and killed him; and by this means was the justice of God fully satisfied, his wrath appeased, and true believers acquitted†

was made sin for the elect world, than to say, He was made a SINNER; since the first of these doth, accordingly, point at the universality and complete tale of the elect's sins, from the first to the last of them, laid on our spotless Redeemer. Compare Lev. 16: 21, 22. "And Aaron shall—confess over him, (viz. the Scapegoat, which the apostle hath an eye to here) all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat—And the goat shall bear upon him all their iniquities." Isa. 53: 6. "And the Lord (marg.) hath made the iniquities of us all to meet on (Heb. in) him." These two texts give the just notion of the true import of that phrase, "He was made sin for us."

* See the following note.

† Our Lord Jesus Christ died not for, nor took upon him the sins of all and every individual man; but, he died for, and took upon him, the sins of all the elect, John 10: 15. and 15: 13. Acts 20: 28. Eph. 5: 25. Tit. 2: 14. And no other doctrine is here taught by our author, touching the extent of the death of Christ. In the preceding paragraph, where was the proper place for giving his judgment on that head, he proposely declares it. He had before taught, that Jesus Christ did from eternity become man's surety, in the covenant that passed between him and the Father, pages 27, 28, 29. A surety puts himself in the place of those, for whom he becomes surety (Gen. 44: 32, 33.) to pay their debt, Prov. 22: 26, 27. And our author tells us, that now when the prefixed time of Christ's fulfilling the eternal covenant, paying the debt he had taken on him, and purchasing man's redemption, by his sufferings, was come; he did according to the tenor of that covenant, which stated the extent of his suretyship, put himself in the room and place (he saith not, of all men, but) of all the faithful, or elect of God. See note †, p. 106. Jesus Christ thus standing in their room and place, actually to take on the burden, "the Lord laid on him the iniquities of us all." This scripture text can bear no other sense in the connexion of it here, than what is the genuine sense of it, as it stands in the holy scripture; namely, that the Father laid on Christ, the iniquities of all the spiritual Israel of God, of all nations, ranks and conditions: for no iniquities could be laid on him, but theirs, in whose room and place he sisted himself to receive the burden, according to the eternal and mutual agreement. These iniquities being thus laid on the Mediator the law came and said, I find him such a one, as hath taken on him the sins of all men. This is but an incidental expression, on the head of the extent of Christ's death; and it is a scriptural one too. 1

Tim. 2: 6. "Who gave himself a ransom for all;" that is, for all sorts of men; not, for all of every sort. Heb. 2: 9. "That he by the grace of God should taste death for every man;" that is, for every man of those whom the apostle is there treating of, namely, sons brought, or to be brought unto glory, ver. 10. "These who are sanctified," Christ's brethren, ver. 11. given to him, ver. 13. and the sense of the phrase, as used here by the author, can be no other: for the sins which the law found, that He had taken on him, could be no other but the sins that the Lord had laid on him; and the sins the Lord had laid on him, were the sins of all the faithful or elect, according to the author; wherefore, in the author's sense, the sins of all men which law found on Christ, were the sins of all the elect, according to the genuine sense of the scripture phraseology on that head. And an incident expression, in words which the Holy Ghost teacheth, and determined, in its connexion, to the orthodox scriptural meaning, can never import any prejudice to his sentiments, upon that point, purposely declared before in its proper place. It is true, the author, when speaking of those in whose room Christ put himself, useth not the word alone: and in the holy scripture it is not used neither, on that subject. And it may be observed, that the Spirit of God in the word, doth not open the doctrine of election and reprobation, but upon men's rejecting or embracing the gospel-offer; which different events, are then seasonably accounted for, from the depths of the eternal counsel of God. See Luke 10: 17—22. Matth. 22: 1—14. Rom. 10. throughout. Eph. 1: 3, 4, 5. to every thing there is a season. The author hitherto hath been dealing with the parties, to bring them to Christ; and particularly here, he is speaking for the instruction and direction of a convinced trembling sinner, to wit, Neophitus: and therefore, like a wise and tender man in such a case, he useth a manner of speaking, which being warranted by the word, was fitted to evite the awakening of the ordinary scruples in that case, namely, "It may be I am not elected, it may be Christ died not for me;" and which pointed at the duty of all, and the encouragement that all have, to come to Christ. And all this, after he had, in his very first words to the reader, sufficiently provided for his using such a manner of expression, without prejudice to the truth. Further, the law adds, therefore let him die upon the cross. Wherefore? for their sins, of the laying of which upon him, there is no mention made; or, for the sins of those, in whose room he is expressly said to have put himself, according to the eternal agreement between the Father and him? Then said Christ, Lo, I come, viz. actually to pay the debt for which I have become surety in the eternal compact; which, whose it was, according to our author, is already sufficiently declared. The law then set upon him, and killed him: for whom, according to our author? for those, surely, in whose room and place he put himself, and so stood. If one considers his account of the effect of all this, one doth not find it to be, as Arminians say, that Christ by the merit of his death, hath so far forth reconciled God the Father to all mankind, that the Father, by reason of his Son's merit, both could, and would, and did enter and establish a new and gracious covenant with sinful man, liable to condemnation. Examination of Tilenus, page 164, art. 2. sect. 2. And obtained for all and every man, a restoration into a state of grace and salvation; so that none will be condemned, nor are liable to condem-

from all their sins, both past, present and to come.*

nation for original sin; but all are free from the guilt of that sin. Teste. Turret. loc. 14. quest. 14. Th. 5. neither doth he tell us, that Christ died, to render sin remissible to all persons, and them salvable, as the continuator of Pool's annot. on Heb. 2:9. saith, with other Universalists. But, by this means, saith our author, was the justice of God fully satisfied, his wrath appeased, and all true believers acquitted. Compare Westm. Confess. Chap. 8, art. 4. this office (namely, of a surety, art. 3.) the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the law, and did perfectly fulfil it, endured most grievous torments; &c. art. 5. the Lord Jesus, by his perfect obedience and sacrifice of himself—hath fully satisfied the justice of his Father: and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him, chap. 11, art. 3. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified. Wherefore, the author doth not here teach an universal redemption or atonement. Of this more afterward.

*Pardon is the removing of the guilt of sin. Guilt is twofold, (1.) The guilt of eternal wrath by which the sinner is bound over to the eternal revenging wrath of God; and this, by orthodox divines, is called the guilt of sin, by way of eminency. (2.) The guilt of fatherly anger, whereby the sinner is bound over to God's fatherly anger and chastisements for sin. Accordingly, there is a twofold pardon; the one is the removal of the guilt of eternal wrath, and is called legal pardon, the other, the removal of the guilt of fatherly anger, and is called gospel pardon. As to the latter, the believer is daily to sue out his pardon, since he is daily contracting new guilt of that kind: and this the author plainly teaches afterward in its proper place. As to the former, of which only he speaks here; all the sins of a believer, past, present, and to come, are pardoned together, and at once, in the first instance of his believing. That is to say, the guilt of eternal wrath, for sin then past and present, is actually and formally done away; the obligation to that wrath, which he was lying under for these sins is dissolved. And the guilt of eternal wrath for sins then to come, is effectually prevented, from that moment for ever; so that he can never come under that kind of guilt any more: and this pardon, as it relates to these sins, is but a pardon improperly so called; being rather a not imputing of them, than a formal remission: forasmuch as a formal remission, being a dissolution of guilt actually contracted, agrees only to sins already committed. Therefore our author here useth the word acquitted, which is of a more extensive signification. All pardon of sin is an acquittance; but all acquittance of sin is not a formal pardon of it; for, at the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment. Short. Catech. But they will not then be formally pardoned. Now, this is the doctrine of the holy scriptures, Rom. 4: 6, 7, 8. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man, to whom the Lord WILL NOT IMPUTE sin." Chap. 8: 1. "There is therefore now no condemna-

So that the law, as it is the covenant of works, hath not any thing to say to any true believer:* for indeed they are dead to it, and it is dead to them.

Nom. But, Sir, how could the sufferings of Christ, which in respect of time were but finite, make full satisfaction to the justice of God, which is infinite.

Evan. Though the sufferings of Christ in respect of time, were but finite, yet in respect of the person that suffered, his sufferings came to be of infinite value; for Christ was God and man in one person, and therefore his sufferings were a sufficient and full ransom for man's soul, being of more value than the death and destruction of all creatures.

Nom. But, Sir, you know that the covenant of works re-

tion to them which are in Christ Jesus." That is, not only, they shall never be actually damned, *i. e.* sent to hell, as that phrase is ordinarily taken; for that is the privilege of all the elect, even before they believe, while yet, they are under condemnation, according to the scripture. But, there is no binding over, of them that are in Christ, to eternal wrath; no guilt of that kind to them. Compare John 3: 18. "He that believeth on him, is not condemned; but he that believeth not, is condemned already." "The one (viz. justification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation." Larger Catech. quest. 77. "Albeit sin remain, and continually abide in these our mortal bodies, yet it is not imputed unto us, but is remitted and covered with Christ's justice," (*i. e.* righteousness.) Old Confess. art. 25. Quest. What then is our only joy in life and death? Ans. That all our sins, bypast, present, and to come are buried; and Christ only is made our wisdom, justification, sanctification and redemption, 1 Cor. 1: 30. Craig's Catech. quest. 43. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law." Westm. Confess. chap. 20. art. 1. See chap. 11. art. 5. chap. 17. art. 3. They (the Arminians) do utterly deny that no sins of the faithful, how great and grievous soever they be, are imputed unto them; or that all their sins present and future are forgiven them. Exam. of Tilen. pag. 226. art. 5. sect. 5.

* "What things soever it saith, it saith to them who are under it." Rom. 3: 19. But believers are not under it, not under the law, as the covenant of works, chap. 6: 14. Therefore it saith nothing to them. As such, it said all to Christ in their room and place; and without the Mediator's dishonor, it cannot repeat its demands on them, which it made upon him, as their surety. Meanwhile, the law, as a rule of life to believers, saith to them all, in the name and authority of God the Creator and Redeemer, Matth. 5: 48. "Be ye therefore perfect; even as your Father which is in heaven is perfect." Howbeit, they are under a covenant, under which, though no less is required yet less is accepted, for the sake of Christ their covenant head

quires man's own obedience or punishment, when it saith, "He that doeth these things shall live in them; and, cursed is every one that continueth not in all things which are written in the book of the law to do them:" How then could believers be acquitted from their sins by the death of Christ?

Evan. For answer hereunto, I pray you consider, that though the covenant of works requires man's own obedience or punishment, yet it no where disalloweth or excludeth that which is done or suffered, by another in his behalf, neither is it repugnant to the justice of God:* for so there be a satisfaction performed by man, through a sufficient punishment for the disobedience of man, the law is satisfied, and the justice of God permitteth that the offending party be received into favor:† and God acknowledgeth him, after such satisfaction made, as a just man, and no transgressor of the law; and though the satisfaction be made by a surety, yet when it is done, the principal is by the law acquitted. But yet, for the further proof and confirmation of this point, we are to consider, that as Jesus Christ the second Adam entered into the same covenant that the first Adam did;‡ so by him was done whatsoever the first Adam had undone. So the case stands thus, that like as whatsoever the first Adam did, or befel him, was reckoned as done by all mankind, and to have befallen them: even so, whatsoever Christ did, or befel him, is to be reckoned as to have been done by all believers, and to have befallen them. So that as sin cometh from Adam alone to all mankind, as he in whom all have sinned: so from Jesus Christ alone cometh righteousness unto all that are in him, as he in whom they all have satisfied the justice of God.‖ For as by being in Adam, and one with him, all did in him, and with him, transgress the commandment of God; even so, in respect of faith, whereby believers are ingrafted into Christ, and spiritually made one with him, they did all, in him, and with him, satisfy the justice of God, in his death and sufferings.§ And whosoever reckons thus, reckons ac-

* Ursin. Cat. † Pemb. Vind. Fid.

‡ See page 42. note ‖ ‖ Forbes on just. p. 89.

§ Namely, in the sense of the law: for in the law-reckoning, as to the payment of a debt, and fulfilling of a covenant, or any the like purposes, the surety and original debtor, the federal head or representative, and the represented, are but one person. And thus the scripture, determining Adam to be the figure (or type) of Christ, Rom. 5:14. teacheth upon the one hand, that all mankind sinned in Adam, ver. 12. and

cording to scripture. For in Rom. 5: 12. all are said to have sinned in Adam's sin; in whom all have sinned, saith the text, namely in Adam as in a public person:* all men's acts were included in his, because their persons were included in his. So likewise in the same chapter it is said,

die in him, 1 Cor. 15: 22. And on the other hand, that believers were crucified with Christ, Gal. 2: 20. and raised up in him, Eph. 2: 6. The covenant (of works) being made with Adam, as a public person—all mankind—sinned in him, Larg. Catech. Quest. 22. The covenant of grace was made with Christ, as the second Adam, Quest. 31. He—satisfied divine justice—which he did as a public person, the head of his church, Quest. 52. "That the righteousness of the law, saith the apostle, might be fulfilled in us," Rom. 8: 4. So believers satisfied in him, as they sinned in Adam. "The threatening of death (Gen 2: 17.) is fulfilled in the elect, so that they die, and yet their lives are spared; they die, and yet they live; for they are reckoned in the law to have died, when Christ their surety died for them. Fergusson on Gal. 2: 20. Although thou, saith Beza, hast satisfied for the pain of thy sins in the person of Jesus Christ. Beza's Confess. Point 4. art. 12. What challenges satan or conscience can make against the believer,—hear an answer: I was condemned, I was judged, I was crucified for sin, when my surety Christ was condemned, judged and crucified for my sins.—I have paid all because my surety hath paid all. Rutherford's trial and triumph of faith. Serm. 19. pag. 258. As in Christ we satisfied, so likewise in Adam we sinned." Flint Examin. pag. 144. This doctrine, and the doctrine of the formal imputation of Christ's righteousness to believers, stand and fall together. For if believers be reckoned in law, to have satisfied in Christ; then his righteousness, which is the result of his satisfaction, must needs be accounted theirs; but if there be no such law-reckoning, Christ's righteousness cannot be imputed to them, otherways than as to the effects of it; for the judgment of God is always according to truth, Rom. 2: 2. This the Neonomians are aware of, and deny both; reckoning them Antinomian principles, as they do, many other Protestant doctrines. Hear Mr. Gibbons. They (viz. the Antinomians) are dangerously mistaken, in thinking, that a believer is righteous in the sight of God, with the self same active and passive righteousness, wherewith Christ was righteous, as though believers suffered in Christ, and obeyed in Christ. Morn. Exerc. Method Serm. 19. pag. 423. On the other hand, the Westminster divines teach both as sound and orthodox principles, affirming Christ's righteousness, obedience, and satisfaction, themselves, to be imputed to believers, or reckoned their righteousness, obedience, and satisfaction. "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us. Short. Catech. only for the perfect obedience and full satisfaction of Christ, by God imputed to them. Larg. Catech. Quest. 70. By imputing the obedience and satisfaction of Christ unto them." Westm. Confess. chap. 11. art. 1.

* Tho. Goodwin Christ set forth, p. 87. Rom. 6: 10, 11.

that death passed upon all men; namely for this, that Adam's sin was reckoned for theirs. Even so, Rom. 6: 10. the apostle, speaking of Christ, saith, "in that he died, he died unto sin; but in that he liveth, he liveth unto God;" so likewise, saith he in the next verse, "reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord." And so, as touching the resurrection of Christ, the apostle argues, 1 Cor. 15: 20. That all believers must and shall arise, because "Christ is risen, and become the first fruits of them that sleep." Christ as the first fruits ariseth, and that in the name and stead of all believers; and so they rise in him, and with him: for Christ did not rise as a private person, but he arose as the public head of the church; so that in his arising all believers did virtually arise. And as Christ, at his resurrection, was justified and acquitted from all the sins of all believers, by God his Father,* as having now fully satisfied for them; even so were they.† And thus you see, the obedience of Christ being imputed unto believers, by God, for their righteousness, it doth put them into the same estate and case, touching righteousness unto life‡ before God, wherein they should have been, if they had perfectly performed the perfect obedience of the covenant of works, Do this, and thou shalt live.‖

* Smith on the Creed.

† Virtually justified, not actually, in his justification; even as in his resurrection, they did virtually arise. That this is the author's meaning, is evident from his own words, elsewhere: speaking of Neophitus, he saith expressly, "He was justified meritoriously in the death and resurrection of Christ; but yet he was not justified actually, till he did actually believe in Christ."

‡ So called to distinguish it from inherent righteousness, which is righteousness from life.

‖ This is a weighty point, the plain and native result of what is said; namely, That since Jesus Christ hath fully accomplished what was to have been done, by man himself, for life, according to the covenant of works; and that the same is imputed to believers; therefore believers are in the same state, as to righteousness unto life, that they would have been in, if man himself had stood the whole time appointed for his trial. And here is the true ground, in law, of the infallible perseverance of the saints: their time of trial for life is over, in their head, the second Adam; the prize is won. Hence, the just by faith are entitled to the same benefit, which Adam by his perfect obedience would have been entitled to: compare Rom. 10: 5. "The man which doeth these things shall live," with Hab. 2: 4. "The just by his faith shall live:" which is the true reading, according to the original. And here, for clearing of the following purpose, of the believer's freedom from

2. *Nom.* But, Sir, are all believers dead to the law, and the law dead to them, say you?

Evan. Believe it man, as the law is the covenant of works, all true believers are dead unto it, and it is dead unto them:* for they being incorporated into Christ, what the law or covenant of works did to him, it did the same to them: so that when Christ hanged on the cross, all believers, after a sort, hanged there with him. And therefore, the apostle Paul having said, Gal. 2: 19. "I through the law, am dead to the law;" adds in the next verse, "I am crucified with Christ:" which words the apostle brings as an argument, to prove that he was dead to the law; for the law had crucified him with Christ. Upon which text, Luther saith, "I likewise am crucified and dead to the law, forasmuch as I am crucified and dead with Christ."† And again, "I believing in Christ,

the law, as it is the covenant of works, let it be considered: that, if Adam had stood, till the time of his trial had been expired, the covenant of works would indeed, from that time have remained his everlasting security for eternal life, like a contract held fulfilled by the one party: but, as in the same case, it could have no longer remained to be the rule of his obedience; namely, in the state of confirmation. The reason is obvious, viz. that the subjecting of him still to the covenant of works, as the rule of his obedience, would have been a reducing him to the state of trial, he was in before, and setting him anew to work, for what was already his own, in virtue of his (supposed) fulfilling of that covenant. Nevertheless, it is absolutely impossible, but the creature, in any state whatsoever, must be bound to, and own obedience unto the Creator; and being still bound to obedience, of necessity, he behooved to have had a rule of that obedience; as to which rule, since the covenant of works could not be, what remains, but that the rule of obedience, in the state of confirmation, would have been the law of nature, suited to man's state of immutability improperly so called, and so divested of the form of the covenant of works, namely, its promise of eternal life, and threatening of eternal death, as it is, and will be, in heaven for ever? The application is easy, making always, as to the rule of believers' obedience, suitable reserves for the imperfection of their state, in respect of inherent righteousness: which imperfection, as it leaves room for promises of fatherly smiles, and threatenings of fatherly chastisements, so it makes them necessary; but these also shall be done away in heaven, when their real estate shall be perfect, as their relative state is now.

* Rom. 7:4. "Wherefore, my brethren, ye also are become dead to the law." Gal. 2:19. "I through the law am dead to the law." And this, according to the nature of co-relates, concludes the law, as it is the covenant of works, to be dead also to believers, Col. 2: 14. "Nailing it to his cross."

† On Gal. p. 81.

am also crucified with Christ." In like manner, the apostle saith to the believing Romans, "So ye, my brethren, are dead also to the law, by the body of Christ," Rom. 7: 4. Now by the body of Christ, is meant the passion of Christ upon the cross,* or, which is all one, the sufferings of Christ in his human nature. And therefore, certainly we may conclude with godly Tindal, that all such are dead concerning the law, as are by faith crucified with Christ.†

Nom. But I pray you, Sir, how do you prove that the law is dead to a believer?

Evan. Why, as I conceive, the apostle affirmeth it, Rom. 7: 1, 6.

Nom. Surely, Sir, you do mistake; for I remember the words of the first verse are, "how that the law hath dominion over a man as long as he liveth;" and the words of the sixth verse are, "but now we are delivered from the law, that being dead wherein we were holden," &c.

Evan. I know right well, that in our last translation the words are so rendered; but godly and learned Tindal renders it thus, Remember ye not, brethren, that the law hath dominion over a man as long as it endureth? and Bishop Hall paraphraseth upon it thus, Know ye not, brethren, that the Mosaical law hath dominion over a man that is subject unto it, so long as the said law is in force! so likewise Origen,‡ Ambrose, and Erasmus, do all agree, that by these words, while (he) or (it) liveth, we are to understand, as long as the law remaineth. And Peter Martyr is of opinion, that these words, while (he) or (it) liveth, are differently referred, either to the law, or to the man; for, saith he, "the man is said to be dead," ver. 4. "and the law is said to be dead," ver. 6. Even so, because the word (he) or (it,)‖ mentioned verse 1. do signify both sexes in the Greek, Chrysostom thinketh that the death both of the law and the man, is insinuated. And Theophylact, Erasmus, Bucer, and Calvin, do all understand the sixth verse, of the law being dead. And as the death of a believer to the law, was accomplished by the death of Christ, even so also was the law's

* Dr. Willet on the text. Elton on the text.

† On the text.

‡ Alleged by Dr. Willet on Rom.

‖ See Dr. Willet again:

death to him: even as Mr. Fox,* in his sermon of Christ crucified, testifieth, saying, here have we upon one cross, two crucifixes, two the most excellent potentates, that ever were, the Son of God, and the law of God, wrestling together about man's salvation, both cast down, and both slain upon one cross; howbeit, not after a like sort. First, the Son of God was cast down, and took the fall, not for any weakness in himself, but was content to take it for our victory; by his fall, the law of God, in casting him down, was caught in his own trap, and so was fast nailed hand and foot to the cross, according as we read in ~~Saint~~ Paul's words, Col. 2: 14. And so Luther,† speaking to the same point, saith, "This was a wonderful combat, where the law, being a creature, giveth such an assault to his Creator in practising his whole tyranny upon the Son of God. Now therefore, because the law did so horribly and cursedly sin against his God, it is accursed and arraigned. And as a thief and cursed murderer of the Son of God, loseth all his right, and, deserveth to be condemned. The law therefore is bound, dead, and crucified to me.‡ It is not only overcome, condemned, and slain unto Christ, but also to me, believing in him, unto whom he hath freely given this victory.‖ Now then, although accor-

* Fox, that wrote the book of martyrs.

† On Gal. p. 184. ‡ Ibid. page 185.

‖ This is cited from Luther on the epistle to the Galatians, according to the English translation, and is to be found there, Fol. 184. p. 1, 2. Fol. 185. p. 1. Fol. 82. p. 1. His own words from the Latin original, after he had lectured that epistle a second time, as I find them in my copy printed at Frankfort, 1563, are here subjoined. "Hoc profecto mirabile duellum est, ubi lex creatura, cum Creatore sic congreditur, et præter omne jus, omnem tyrannidem suam in Filio Dei exercet, quam in nobis filiis iræ exercuit." Luth. Comment. in Gal. 4:4,5. p. (mihi) 598. "Ideo lex tanquam latro et sacrilegus homicida Filii Dei, amittit jus et meretur damnari. Ibid. p. 600. "Ergo lex est mihi surda, ligata, mortua et crucifixa." Ibid. Cap. 2:20. pag. 280. "Conscientia apprehendens hoc apostoli verbum, Christus a lege nos redemit—sancta quadam superbia insultat legi, dicens—nunc in posterum non solum Christo victa et strangulata es, sed etiam mihi credenti in eum, cui donavit hanc victoriam." Pag. 600. That great man of God, a third Elias, and a second Paul (if I may venture the expression) though he was no inspired teacher, was endued with a great measure of the spirit of them both; being raised up of God for the extraordinary work of the reformation of religion from Popery, while all the world wondered after the beast. The lively savor he had of the truths of the gospel, in his own soul, and the fervor of his spirit in delivering them, did indeed carry him as far from the modern politeness of expression, as

the admiration and affectation of this last, is like to carry us off from the former. What he designed, by all this triumph of faith, is summed up in a few words immediately following these last cited: "this, saith he, the law, (viz. as it is the covenant of works) is gone for ever as to us, providing we abide in Christ." This he chose to express in such figurative terms, that that great gospel truth, might be the more impressed on his own heart, and the hearts of his scholars; being prompted thereto by his experience of the necessity, and withal of the difficulty, of applying it by faith to his own case, in his frequent deep soul exercises and conflicts of conscience. Therefore, saith he, feeling thy terrors and threatenings, O law, I dip my conscience over head and ears, into the wounds, blood, death, resurrection and victory of Christ; besides him, I will see and hear nothing at all. This faith is our victory, whereby we overcome the terrors of the law, sin, death, and all evils, but not without a great conflict. Ibid. page (mihi) 597. And speaking on the same subject elsewhere, he has these remarkable words, "It is easy to speak these things, but happy he that could know them aright in the conflict of conscience." Comment. in Gal.2:19. p. 259. Now, to turn outward the wrong side of the picture of his discourse, to make it false, horrid, profane, and blasphemous, is hard. At this rate, many scripture texts must suffer, not to speak of approved human writers. I instance only in that of Elias, (1 Kings 18: 27.) "He (to wit, Baal) is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure, he sleepeth, and must be awaked." Yet I compare not Luther's commentary to the inspired writing; only, where the holy scripture goes before, one would think, he might be allowed to follow. Here is an irony, a rhetorical figure: there is a prosopopeia, or feigning of a person, another rhetorical figure; and the learned and holy man tells withal, That Paul used it before him, on the same subject, representing the law, as a most potent personage, who condemned and killed Christ; whom he, having overcome death, did in like manner conquer, condemn and kill. For which he cites Eph. 2. and chap. 4. Epistles to the Rom. Cor. Col. p. 599. Now, albeit the law (as it is the covenant of works) not being a person indeed, but a most holy law of God, was incapable of real arraignment, sin, theft, or murder: yet one being allowed to speak figuratively of it, as such a person before mentioned; and finding the Spirit of God to teach, that it was crucified, Jesus Christ nailing it to his cross, Col. 2: 14. What impiety, what blasphemy is there, in assigning crimes to it, for which it was crucified; crimes of the same nature with its crucifixion, that is, not really, and literally so, but figuratively only? And the crucifying of a person, as it purposeth his arraignment, accusation, and condemnation; so it implies his binding and death: all which, the decency of the parable requires. And the same decency requiring the rhetorical feigning of crimes, as the cause of that crucifixion; they could be no other, but these that are assigned: forasmuch as Jesus Christ is here considered, not as a sinner by imputation, but as absolutely without guilt; though in the mean time, the sins of all the elect, were readily imputed to him, which, in reality, justified the holy law's procedure against him. Moreover, upon the crucifixion, it may be remembered how the apostle proves Christ to have been made a curse for us: for, saith he, "it is written, cursed is every one that hangeth on a tree,"

ding to the apostle's intimation, Rom. 7. at the beginning, the covenant of works, and man by nature, be mutually engaged each to other, so long as they both live: yet if, when the wife be dead, the husband be free, then much more, when he is dead also.

Nom. But, I pray, Sir, what are we to understand by this double death, or wherein doth this freedom from the law consist?

Evan. Death is nothing else but a dissolution, or untying of a compound, or a separation between matter and form; and therefore, when the soul and body of man is separated, we say he is dead: so that, by this double death, we are to understand nothing else, but that the bargain, or covenant, which was made between God and man at the first, is dissolved, or untied: or that the matter and form of the covenant of works is separated to a believer. So that the law of the ten commandments, doth neither promise eternal life, nor threaten eternal death to a believer, upon condition of his obedience, or disobedience to it:* neither doth a believer,

Gal. 3:13. Which, if any should apply to the law, as the covenant of works, in a figurative manner, as its crucifixion must be understood, it could import no more (by reason of the nature of the thing) than an utter abolition of it, with respect to believers, which is a great gospel-truth. And here also, one may call to mind the scripture phrases, Rom. 7:5. "The motions of sins, which were by the law." Chap.8:2. "The law of sin and death." "The covenant of works called the law of sin and death." Pract. use of Sav. Knowl. Confess. page 382. Edit. 5. Fig. 3. 1 Cor.15:56. "The strength of sin is the law."

After all, for my own part, I would neither use some of these expressions of Luther's, nor dare I, so much as in my heart, condemn them in him: the reason is one; because of the want of that measure of the influences of grace, which I conceive he had, when he uttered these words. And the same I would say of the several expressions of the great Rutherford's, and of many eminent ministers, in their day signally countenanced of God, in their administrations. Hear Luther himself, in his preface to that book, pag. (mihi) 10. These our thoughts, saith he, on this epistle do come forth, not so much against those, (viz. the church's enemies) as for the sake of our own, (viz. her friends) who will either thank me for my diligence, or will pardon my weakness, and rashness. It is pity the just expectation of one, whose name will be in honor in the church of Christ, while the memory of the reformation from Popery is kept up, should be frustrated.

* The law of the ten commandments given to Adam, as the covenant of works, promised eternal life, upon condition of obedience; and threatened eternal death, in case of disobedience; and this was it, that made it the covenant of works. Now, this covenant frame of the law

as he is a believer, either hope for eternal life, or fear eternal death, upon any such terms.* No, "we may assure ourselves, that whatsoever the law saith, on any such terms, it saith to them who are under the law," Rom. 3: 19. But believers "are not under law, but under grace," Rom. 6: 14. and so have escaped eternal death, and obtained eternal life, only by faith in Jesus Christ:† "For by him all that believe

of the ten commands being dissolved as to believers, it can no more promise nor threaten them at that rate. The scripture indeed testifies, that "Godliness hath the promise, not only of the life that now is, but also of that which is to come," 1 Tim. 4:8. There being an infallible connexion between godliness and the glorious life in heaven, established by promise, in the covenant of grace: but in the mean time, it is the obedience and satisfaction of Christ, apprehended by faith; and not our godliness, that is the condition upon which that life is promised, and upon which a real Christian, in a dying hour, will venture to plead for a share in that life. It is likewise certain, that not only are unbelievers, in virtue of the covenant of works, which they remain under, liable to eternal death as the just reward of sin: but there is, by that covenant, a twofold connexion established; the one between a state of unbelief, irregeneracy, impenitency and unholiness, and eternal death: the other, between acts of disobedience, and eternal death. The former is absolutely indissoluble, and cannot but eternally remain: so that whosoever are in that state of sin, while they are in it, they must needs be in a state of death, bound over to the wrath of God, by virtue of the threatening of the law. But then, it is impossible that believers in Christ can be in that state of sin. So these, and the like sentences, "He that believeth not shall be damned," Mark 16: 16. "Except ye repent, ye shall all likewise perish," Luke 13: 3. "If ye live after the flesh, ye shall die," Rom. 8: 13. do indeed bind over unbelievers to eternal death: but they do not otherwise concern believers, than as they set before them a certain connexion of two events, neither of which, can ever be found in their case. And yet the serious consideration of them, is of great and manifold use to believers, as a serious view of every part of the covenant of works is: particularly to move them to grow up more and more into Christ, and to make their calling and election sure. As to the latter connexion, viz. between acts of disobedience and eternal death, it is dissoluble, and in the case of the believer, actually dissolved: so that none have warrant to say to a believer, "If thou sin, thou shalt die eternally:" Forasmuch as the threatening of eternal death, as to a believer, being already satisfied, in the satisfaction of Christ, by faith apprehended, and imputed of God to him; it cannot be renewed on him, more than one debt can be twice charged, namely, for double payment.

* But on the having, or wanting of a saving interest in Christ.

† This is a full proof of the whole matter. For how can the law of the ten commands, promise eternal life, or threaten eternal death, upon condition of obedience or disobedience, to those who have already escaped eternal death, and obtained eternal life by faith in Christ? The

are justified from all things, from which they could not be justified by the law of Moses," Acts 13: 39. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," John 3: 16.

And this is that covenant of grace, which as I told you, was made with the fathers by way of promise, and so but darkly; but now the fulness of time being come, it was more fully opened and promulgated.

Ant. Well, Sir, you have made it evident and plain, that Christ hath delivered all believers from the law, as it is the covenant of works; and that therefore they have nothing at all to do with it.

Evan. No indeed, none of Christ's are to have any thing to do with the covenant of works, but Christ only. For although in the making of the covenant of works, at first, God was one party, and man another; yet in making it the second time,* God was on both sides; God simply considered

words which the Holy Ghost teacheth, are so far from restraining the notion of eternal life to glorification; and of eternal death to the misery of the damned in hell; that they declare the soul upon its union with Christ, to be as really possessed of eternal life, as the saints in heaven are; and without that state of union, to be as really under death, and the wrath of God, as the damned in hell are; though not in that measure. (The term eternal death is not, as far as I remember, used in scripture.) And this agreeable to the nature of the things; for as there is mids between life and death, in a subject capable of either; so it is evident, the life communicated to the soul, in its union with Christ, the quickening Head, can never be extinguished for the ages of eternity, John 14: 19. And the sinner's death under the guilt and power of sin, is, in its own nature, eternal; and can never end, but by a work of almighty power, which raiseth the dead, and calleth things that are not, to be, as if they were. 1 Thess. 1:10. "Jesus which delivered us from the wrath to come." 1 John 3:14. "We know that we have passed from death unto life." John 3: 36. "He that believeth on the Son, hath everlasting life; and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him." Chap. 5: 24. "He that believeth—hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Chap. 6: 47. "He that believeth on me, hath everlasting life." Ver. 54. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." 1 John 5: 12, 13. "He that hath the Son, hath life: and he that hath not the Son of God, hath not life. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life." See Rom. 8: 1. John 3: 16, 18. and 17: 3.

* See note †, page 42.

in his essence, was the party opposite to man; and God the second person, having taken upon him to be incarnate, and to work man's redemption, was on man's side, and takes part with man, that he may reconcile him to God, by bearing man's sins, and satisfying God's justice for them, (and Christ paid God,* till he said he had enough, he was fully satisfied, fully contented, Matth. 3: 17. "This is my beloved Son, in whom I am well pleased:" Yea, God the Father was well pleased, and fully satisfied from all eternity, by virtue of that covenant that was made between them.) And thereupon all Christ's people were given to him in their election, Eph. 1: 4.† "Thine they were, saith Christ, and thou gavest

* All the demands of the covenant of works, on the elect world.

† That he, taking on their nature, might answer the demands of the covenant of works for them. Eph.1:4. "According as he hath chosen us in him." We are said to be chosen in Christ, not that Christ is the cause of election; but that electing love, flowing immediately from God, to all the objects of it, the Father, did in one and the same decree of election, choose the head and members of the happy body; yet Christ the head, first, (in the order of nature,) then all those who make up his body, who were thereby given to him, to be redeemed and saved, by his obedience and death: which, being by him accepted, He, as elect Mediator and head of elect men, had full power, and furniture for the work, made over to him. And thus may we conceive, the second covenant to have been concluded; agreeable to the scripture account of that mystery. This, the author says, was done thereupon: Not upon the Father's being well pleased, and fully satisfied, by virtue of the covenant made: which, is the effect of the covenant, whereas, this is one of the transactions or parts of the covenant, as all the following words brought to illustrate it, do plainly carry it: but, upon God the Son, his being on the other side, in making of the second covenant; which, is the principal purpose in this paragraph, the explication whereof, was interrupted by the adding of a sentence concerning the execution and effect of the glorious contrivance. In making of the second covenant, the second person of the ever blessed Trinity, considered simply as such, is one of the parties. Thereupon in the decree of election, designing, as is said, both head and members, He is chosen Mediator and Head of the election, to be their incarnate Redeemer: which headship accepted, He, as Mediator and head of the election, took upon him to be incarnate, and in their nature, to satisfy the demands of the covenant of works, for them. Isa. 42: 1. Eph. 1: 4. Psal. 40: 6, 7, 8. Westminster Confession, chap 8: art. 1. "It pleased God in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man—the Head and Saviour of his church;—Unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed," &c. Chap. 3. art. 5. These of mankind, that are predestinated unto life, God—hath chosen in Christ, unto everlasting glory, out of his mere free grace and love." Compare what the author writes on this subject, p. 26—29.

them me," John 17: 6. And again, saith he, "the Father loveth the Son, and hath given all things into his hands," John 3: 35. That is, he hath intrusted him with the economic,* and actual administration of that power in the church, which originally belonged unto himself. And hence it is, that Christ also saith, "the Father judgeth no man, but hath committed all judgment to his Son, John 5:22. So that all the covenant that believers are to have regard unto, for life and salvation, is the free and gracious covenant that is between Christ, or God in Christ, and them.† And in this covenant there is not any condition, or law to be performed on man's part, by himself:‡ no, there is no more for him to do, but only to know and believe that Christ hath done all for him.‖

* Reynolds on Psal. 110. p. 7.

† That is, the covenant of grace only, not the covenant of works.

‡ To wit, for life and salvation; the same being already performed by Jesus Christ. He having, in the second covenant, undertaken to satisfy all the demands of the covenant of works, did do all that was to be done or wrought for our life and salvation. And if it had not been so, life and salvation had remained eternally without our reach; for how is it possible, we should perform, do, or work, until we get life and salvation? what condition or law are we fit for performing of, while we are dead, and not saved from, but lying under, sin, the wrath and curse of God? See the following note.

‖ Namely, all that was to be done, for life and salvation. And neither repentance, nor sincere (imperfect) obedience, nay, nor yet believing itself, is of that sort; though all of these are indispensably necessary in subjects capable of them. This expression bears a kind of MIMESIS or imitation, usual in conversation, and used by our blessed Saviour on this subject, John 6: 28, 29. "Then said they unto him, what shall we do, that we might WORK the works of God? Jesus answered and said unto them, this is the WORK of God, that ye believe." The design of it plainly is, to confront the humor, that is naturally in all men, for doing and working for life and salvation, when once they begin to lay these things to heart; there is no more, says the author, for him to do, but only to know and believe that Christ hath DONE all for him: and therefore the expression is not to be strained besides its scope. However this is true faith, according to the scripture, whether all saving faith be such a knowledge and believing, or not: and that knowledge and believing are capable of degrees of certainty, and may be mixed with doubting, without overturning of the reality of them, Isa. 53: 11. "By his knowledge shall my righteous servant justify many." John 17: 3. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Gal. 2: 20. "I live by the faith of the Son of God; who loved me, and gave himself for me." Rom. 10: 9. "If thou—shalt believe

Wherefore, my dear neighbor Neophitus, to turn my speech particularly to you, because I see you are in heaviness: I beseech you to be persuaded, that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treasure,* which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner.† And so

in thine heart, that God hath raised him from the dead, thou shalt be saved." To believe that God hath raised him from the dead, is to believe that he has perfected the work, and done all that was to be done for life and salvation to sinners; but is this enough to constitute saving faith? surely it is not; for devils may believe that: therefore it must be believed with particular application to one's self, intimated in the phrase, believing in thine heart; and this is what devils and reprobates never reach unto, howbeit these last may pretend to know and believe, that Christ is raised from the dead for them, and so hath done all for them: even as they also may pretend to receive and rest on him alone for salvation. But in all this, one who truly believes, may yet have ground to say with tears, "Lord, I believe, help thou mine unbelief," Mark 9:24.

Nevertheless, under this covenant, there is much to do; a law to be performed and obeyed, though not for life and salvation, but from life and salvation received; even the law of the ten commandments, in the full extent thereof, as the author doth, at large, expressly teach, in its proper place, in this and the second volume.

This is the good old way (according to the scriptures, Acts 16:30, 31. Matth. 11:28, 29. Tit. 2:11, 12.) if the famous Mr. John Davidson understood the Protestant doctrine. "Q. Then the salvation of man, saith he, is so fully wrought and perfectly accomplished by Christ in his awin person, that nothing is left to be done or wrought by us in our persons, to be onie cause of the least part thereof? A. That is most certaine." Mr. J. Davidson's Catechism, Edit. Edinb. 1708 pag. 15. "Sa we are perfitely saved by the warkes, whilk Christ did for us in his awin person, and nawayes by the gude warkes, whilk he workes in us, with and after faith. Marg. Here is the maine point and ground of our disagreement with the Papists. Ibid. Pag. 46. Rests then any thing for us to doe, after that we are perfitely justified in God's sight, by faith in Christ? Disciple. Yes, very meikle, albeit na wayes to merite salvation; but only to witness, by the effects of thankfulness, that we ARE truly SAVED." Ibid. pag. 48, 49.

* Luther on Gal. 69, 194.

† See the two foregoing notes; and here another passage from the same book, whence this is taken, namely, the English translation of Luther's commentary on the epist. to the Galat. f. 75. "Good works ought to be done—the example of Christ is to be followed—: well, all these things will I gladly do. What then followeth? thou shalt then be saved, and obtain everlasting life. Nay, not so. I grant indeed that I ought to do good works, patiently to suffer troubles and afflictions, and to shed my blood also, if need be, for Christ's cause: but yet am I not justified, neither do I OBTAIN SALVATION THEREBY."

shall you obtain the forgiveness of sins, righteousness, and eternal happiness; not as an agent, but as a patient; not by doing, but by receiving.* Nothing here cometh between, but faith only, apprehending Christ in the promise.† "This then is perfect righteousness, to hear nothing, to know nothing, to do nothing of the law of works, but only to know and believe that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a judge, but is made unto you of God, wisdom, righteousness, sanctification and redemption.‡ Wherefore, as Paul and Silas said to the jailer, so say I unto you, "Believe on the Lord Jesus Christ, and thou shalt be saved;" that is, be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever Christ did for the redemption of mankind, he did it for you.‖ §

* This is the style of the same Luther, who useth to distinguish between active and passive righteousness, *i. e.* the righteousness of the law, and the righteousness of faith; agreeable to Rom. 4: 5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

† The passage at more length is this: "The marriage is made up without all pomp and solemnity: that is to say, nothing at all cometh between, no law, nor work is here required. Here is nothing else but the Father promising—and I receiving—but these things, without experience and practice, cannot be understood." Luther ubi sup. f. 194.

‡ These words also are Luther's; in his argument of the epistle to the Galatians, p. 24, of the Latin copy; and f. 7, of the translation: but what our author reads, nothing of the law of works, *is*, in Luther's own words, nothing of the law, or of works; the sense is the same. What concerns the assurance in the nature of faith, which these words seem to bear, we will meet with anon.

‖ Definition of faith.

§ In this definition of saving faith, there is the general nature or kind of it, *viz.* A real persuasion, agreeing to all sorts of faith divine and human, be verily persuaded: the more special nature of it; an appropriating persuasion, or special application to one's self, agreeing to a convinced sinner's faith or belief of the law's curse, Gal. 3: 10. as well as to it, be verily persuaded in your heart; thus Rom. 10: 9. "If thou shalt believe in thine heart, that God, &c. thou shalt be saved." And finally, the most special nature of it, whereby it is distinguished from all other, namely, an appropriating persuasion of Christ's being yours, and, &c. And as one's believing in one's heart, or appropriating persuasion of, the dreadful tidings of the law, imports not only an assent to them as true, but an horror of them as evil; so believing in the heart, or an appropriating persuasion of the glad tidings of the gospel, bears not only an assent to them as true, but a relish of them as

good.——The parts of this appropriating persuasion, according to our author, are,

1. That Jesus Christ is yours, viz. By the deed of gift and grant made to mankind lost, or (which is the same thing in other words) by the authentic gospel offer, in the Lord's own word: which offer is the foundation of faith; and the ground and warrant of the ministerial offer, without which it could avail nothing. That this is the meaning, appears from the answer to the question immediately following, touching the warrant to believe. By this offer, or deed of gift and grant, Christ is ours before we believe; not that we have a saving interest in him, or are in a state of grace: but that we have a common interest in him, and the common salvation, Jude 3: which fallen angels have not; so that it is lawful and warrantable for us, not for them, to take possession of Christ and his salvation. Even as when one presents a piece of gold, to a poor man, saying, take it, it is yours; the offer makes the piece really his, in the sense, and to the effect before declared; nevertheless, while the poor man does not accept, nor receive it; whether apprehending the offer too great to be real, or that he has no liking of the necessary consequents of the accepting: it is not his in possession, nor hath he the benefit of it; but on the contrary must starve for all it, and that so much the more miserably, that he hath slighted the offer, and refused the gift. So this act of faith is nothing else, but to believe God, 1 John 5: 10. to believe the Son, John 3: 36. to believe the report concerning Christ, Isa. 53: 1. or, to believe the gospel, Mark 1: 15. not as devils believe the same, knowing Christ to be Jesus, a Saviour, but not their Saviour, ver. 24. chap. 3: 11, 12. but with an appropriating persuasion, or special application, believing him to be our Saviour. Now what this gospel report, record, or testimony of God to be believed by all, is, the inspired penman expressly declares, 1 John 5: 11. "This is the record, that God hath given to us eternal life; and this life is in his Son." The giving, here mentioned, is not giving in possession in greater or lesser measure; but giving by way of grant, whereupon one may take possession. And the party to whom, is not the election only, but mankind lost. For this record is the gospel, the foundation of faith, and warrant to all, to believe in the Son of God, and lay hold on eternal life in him: but, that God hath given eternal life to the elect, can be no such foundation nor warrant; for, that a gift is made to certain select men, can never be a foundation or warrant, for all men to accept and take it. The great sin of unbelief lies in not believing this record or testimony, and so making God a liar; "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record," &c. 1 John 5: 10, 11. on the other hand, "He that hath received his testimony, hath set to his seal that God is true," John 3: 33. But the great sin of unbelief, lies not in not believing, that God hath given eternal life to the elect. For the most desperate unbelievers, such as Judas and Spira, believe that: and the belief of it adds to their anguish and torment of spirit: yet do they not set to their seal, that God is true: but on the contrary, they make God a liar, in not believing, that, to lost mankind, and to themselves in particular, God hath given eternal life, in way of grant, so as they, as well as others, are warranted and welcome, to take possession of it; so fleeing in the face of God's record

and testimony in the gospel, Isa. 9: 6. John 3: 16. Acts 4: 12. Prov. 8: 4. Rev. 22: 17. In believing of this, not in believing of the former, lies the difficulty, in the agonies of conscience; which nevertheless, till one do, in greater or lesser measure surmount; one can never believe on Christ, receive and rest upon him for salvation. The truth is, the receiving of Christ, doth necessarily presuppose this giving of him. There may indeed be a giving where there is no receiving, for a gift may be refused; and there may be a taking where there is no giving; which is a presumptuous action, without warrant; but there can be no place for receiving of Christ, where there is not a giving of him before. In the matter of faith, saith Rollock, there are two things, first, there is a giver, and next there is a receiver. God gives, and the soul receives. Lecture 10. on 2 Thess. page 126. The scripture is express to this purpose, John 3: 27. "A man can receive nothing except it be given him from heaven."

2. And that you shall have life and salvation by him; namely, a life of holiness, as well as of happiness; salvation from sin, as well as from wrath; not in heaven only, but begun here, and completed hereafter. That this is the author's notion of life and salvation, agreeable to the scripture, we have had sufficient evidence already; and will find more, in our progress. Wherefore, this persuasion of faith is inconsistent with an unwillingness to part with sin, a bent or PURPOSE of heart to continue in sin; even as receiving and resting on Christ for salvation, is. One finds it expressed, almost in so many words, Acts 15: 11. "We believe that through the grace of the Lord Jesus Christ, we shall be saved." It is fitly placed after the former, for it cannot go before it, but follows upon it. The former is a believing of God, or believing the Son; this is a believing on the Son; and so is the same with receiving of Christ, as that receiving is explained, John 1: 12. "But as many as received him, to them gave he power to become the sons of God, even to them that BELIEVE ON his name." It doth also evidently bear the soul's resting on Christ for salvation; for it is not possible to conceive a soul resting on Christ for salvation without a persuasion that it shall have life and salvation by him; namely, a persuasion which is of the same measure and degree as the resting is. And thus it appears, that there can be no saving faith, without this persuasion, in greater or lesser measure. But withal it is to be remembered, as to what concerns the habit, actings, exercise, strength, weakness, and intermitting of the exercise, of saving faith; the same is to be said of this persuasion, in all points.

3. That whatsoever Christ did for the redemption of mankind, he did it for you, Gal. 2: 20. "I live by the faith of the Son of God, who loved me, and gave himself for me." This comes in the last place: and I think none will question, but whosoever believes, in the manner before explained, may and ought to believe this, in this order. And it is believed, if not explicitly, yet virtually, by all who receive and rest on Christ for salvation.

From what is said, it appears that this definition of faith is the same, for substance and matter, though in different words, with that of the shorter catechism, which defines it by receiving and resting upon Christ alone for salvation, as he is offered to us in the gospel. In

which, though the offer to us is mentioned last: yet it is evident, it is to be believed first.

Object. But the author's definition makes assurance to be of the essence of faith.

Ans. Be it so: however he useth not the word assurance or assured in his definition; nor will any thing contained in it, amount to the idea now commonly affixed to that word, or to what is now, in our days commonly understood by assurance. And (1.) he doth not here teach that assurance of faith, whereby believers are certainly assured that they are in the state of grace already, which is founded upon the evidence of grace, of which kind of assurance, the Westminster Confession expressly treats, chap. 18. art. 1, 2, 3. But an assurance, which is in faith, in the direct acts thereof, founded upon the word allenarly, Mark 16:15,16. John 3:16. and this is nothing else, but a fiducial appropriating persuasion. (2.) He doth not determine this assurance or persuasion to be full, or to exclude doubting: he saith not, be FULLY persuaded; but, be VERILY persuaded; which speaks only the reality of the persuasion, and doth not at all concern the degree of it. And it is manifest, from his distinguishing between faith of adherence, and faith of evidence, page 101, that, according to him, saving faith may be without evidence. And so one may have this assurance or persuasion, and yet not know assuredly that he hath it, but need marks to discover it by: for though a man cannot but be conscious of an act of his own soul, as to the substance of the act; yet he may be in the dark, as to the specifical nature of it; than which nothing is more ordinary among serious christians. And thus, as a real saint is conscious of his heart's moving in affection towards God; yet sometimes, doth not assuredly know it to be the true love of God in him, but fears it be an hypocritical flash of affection: so he may be conscious of his persuasion; and yet doubt, if it is the true persuasion of faith, and not that of the hypocrite.

This notion of assurance or persuasion in faith, is so agreeable to the nature of the thing called believing, and to the style of the holy scripture, that sometimes where the original text reads faith or believing, we read assurance, according to the genuine sense of the original phrase, Acts 17: 31. whereof he hath given assurance; Orig. Faith, as is noted in the margin of our Bibles. Deut. 28: 66. Thou shalt have none assurance of thy life; Orig. Thou shalt not believe in thy life. This observation shows, that to believe, in the style of the holy scripture, as well as in the common usage of mankind in all other matters, is to be assured or persuaded, namely according to the measure of one's believing.

And the doctrine of assurance, or an appropriating persuasion, in saving faith, as it is the doctrine of the holy scriptures, Rom. 10: 9. Acts 15: 11. Gal. 2: 20. so it is a Protestant doctrine, taught by Protestant divines against the Papists, sealed with the blood of martyrs in Popish flames; it is the doctrine of reformed churches abroad, and the doctrine of the church of Scotland.

The nature of this work will not allow multiplying of testimonies, on all these heads.

Upon the first, it shall suffice to adduce the testimony of Essenius in his Compendium Theologiæ, the system of divinity, taught the stu-

dents in the college of Edinburgh by professor Campbell. "There is therefore, saith he, in saving faith, a special application of gospel benefits. This is proved against the Papists: (1.) From the profession of believers, Gal. 2: 20. I live by that faith of the Son of God, who loved me, and gave himself for me. Psal. 23: 1.—The Lord is my shepherd: I shall not want. In cotes of budding grass, he maketh me to lie down, &c. Though I walk through the valley of the shadow of death, I will not fear evil, for thou art with me:" &c. And Job 19: 25. Phil. 1: 21, 23. Rom. 8: 33:—39. 10: 9, 10. 2 Cor. 5: 1, 2, 6. with 2 Cor. 4: 13. &c. Essen. Compend. Theol. chap. 1. S. 12. And speaking of the method of faith, he saith it is, "4. That according to the promises of the gospel, out of that spiritual desire, the Holy Spirit also bearing witness in us. We acknowledge Christ to be OUR Saviour; and so receive and apply him, every one to OURSELVES; apprehending him again, who first apprehended us, 2 Cor. 4: 13. Rom. 8: 16. John 1: 12. 2 Tim. 1: 12. Gal. 2: 20. Phil. 3: 12. Which is the FORMAL ACT of saving faith. 5, Furthermore, that we acknowledge ourselves to be in communion with Christ, partakers of all and every one of his benefits. 6. Which is the latter act of saving faith, yet also a proper and elicit act of it. 7. That we observe all these acts above mentioned, and the sincerity of them in us: and THENCE gather, that we are true believers, brought into the state of grace," &c. Ibid. S. 21. Observe here the two kinds of assurance before distinguished.

Peter Brulie, burnt at Tourney, anno 1545, when he was sent for out of prison to be examined, the friars interrogating him before the magistrate, he answered, "How it is faith that bringeth unto us salvation; that is, when we trust unto God's promises, and believe steadfastly, that for Christ his Son's sake our sins are forgiven us." Sleid. comment. in English, Book 16. Fol. 217.

Mr. Patrick Hamilton, burnt at Saint Andrews about the year 1527. "Faith, says he, is a sureness; faith is a sure confidence of things which are hoped for, and a certainty of things which are not seen. The faith of Christ is, to believe in him, that is, to believe in his word, and to believe that he will help THEE in all thy need, and deliver THEE from all evil." Mr. Patrick's Articles, Knox's History in 4to, p. 9.

For the doctrine of foreign churches, in this point, I shall instance only that of the church of Holland, and the reformed church of France.

Quest. "What is a sincere faith? Ans. It is a sure knowledge of God and his promises revealed to us in the gospel, and a hearty confidence that all my sins are forgiven ME, for Christ's sake." Dutch brief compend. of christian religion, Vra. 19. bound up with the Dutch Bible.

Minister. "Since we have the foundation, upon which the faith is grounded, can we rightly from thence conclude, what the true faith is? Child. Yes: namely, a certain and steady knowledge of the love of God towards us, according as by his gospel he declares himself to be OUR Father and Saviour, by the means of Jesus Christ." The catechism of the reformed church of France, bound up with the French Bible, Dimanche 18. To obviate a common prejudice, whereby this is taken for an easy effort of fancy and imagination, it will not be amiss to subjoin the question immediately following there. M. "Can we

have it of ourselves, or cometh from God? C. The scripture teacheth us, that it is a singular gift of the holy Spirit, and experience also showeth it." Ibid. Follows the doctrine of the church of Scotland on this head.

"Regeneration is wrocht be the power of the Holy Ghost, working in the hartes of the elect of God ane assured faith in the promise of God reveild to us in his word, be quhilk faith we apprehend Christ Jesus, with the graces and benefites promised in him." Old Confess. Art. 3.

"This our faith, and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural power is within us, bot is the inspiration of the Holy Ghost." Ibid. art. 12.

For the better understanding of this, take the words of that eminent servant of Christ, Mr. John Davidson minister of Salt-Preston, alias Preston-Pans, (of whom see the fulfilling of the scripture, pag. mihi. 361,) in his Catechism, pag. 20, as follows. And certain it is, that both the enlightening of the mind to acknawledge the trueth of the promise of salvation to us in Christ; and the sealing up of the certainty thairof in our hearts and mynds (of the whilk twa parts, as it were, faith consists) are the works and effects of the Spirit of God, and neither of nature, nor arte.

The old confession above mentioned is, the confession of faith professed and believed by the Protestants, within the realm of Scotland, published by them in parliament, and by the estates thereof, ratified and approved, as wholesome and sound doctrine, grounded upon the infallible truth of God. Knox's history, lib. 3. p. 263. It was ratified at Edinburgh, July 17, 1560. Ibid. p. 279. And this is the confession of our faith, mentioned and sworn to, in the national covenant, framed about twenty years after it.

In the same national covenant, with relation to this particular head of doctrine, we have these words following, viz. "We detest and refuse the usurped authority of that Roman antichrist, his general and doubtsome faith." However the general and doubtsome faith of the Papists may be clouded, one may, without much ado, draw these two plain conclusions from these words. (1.) That since the Popish faith abjured is a doubtsome faith, the Protestant faith, sworn to be maintained, is an assured faith; as we heard before from the old confession, to which the covenant refers. (2.) That since the Popish faith is a general one; the Protestant faith must needs be an appropriating persuasion, or a faith of special application; which, we heard already from Essenius, the Papists do deny. As for a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto him; as it is altogether general, and hath nothing of appropriation or special application in it: so I doubt if the Papists will refuse it. Sure, the council of Trent, which fixed and established the abominations of Popery, affirms, that no pious man ought to doubt of the mercy of God, of the merit of Christ, nor of the virtue and efficacy of the sacraments. Council Trid. Cap. 9. (I hope, none will think, the council allows impious men to doubt of these.) But withal they tell us, "It is not to be affirmed, that no man is absolved from sin, and justified, but he who assuredly believes, that he himself is absolved and justified." Here they overturn the assurance and ap-

propriation, or special application of saving faith, maintained by the Protestants. And they thunder their anathemas against them, who hold these, in opposition to their general and doubtsome faith. "If any shall say, that justifying faith is nothing else, but a confidence of the mercy of God, pardoning sins for Christ's sake; or that, that confidence is it alone, by which they are justified, let him be accursed." Ibid. cap. 13. can. 12. "If any shall say, that a man is absolved from sin, and justified by that, that he assuredly believes himself to be absolved and justified; let him be accursed." Ibid. can. 14.

Moreover, in the national covenant, as it was renewed in the year 1738, and 1639, mention is made of public catechisms, in which the true religion, as expressed in the confession of faith (there) above written, (that is, the national covanant; otherwise called the confession of faith,) and former larger confession (viz. the old confession) is said to be set down. The doctrine on this head, contained in these catechisms, is here subjoined.

M. "Which is the first point? C. To put our whole confidence in God. M. How may that be? C. When we have an assured knowledge that he is almighty, and perfectly good. M. And is that sufficient? C. No. M. What is then further required? C. That every one of us be fully assured in his conscience, that he is beloved of God, and that he will be both HIS Father and Saviour." Calvin's Catech. used by the kirk of Scotland, and approved by the first book of discipline, Quest. 8, 9, 10, 12. This is the catechism of the reformed church of France, mentioned before. M. "Since we have the foundation, whereupon our faith is builded, we may well gather hereof, what is the right faith? C. Yea verily; that is to say, it is a sure persuasion and steadfast knowledge of God's tender love towards us, according as he hath plainly uttered in his gospel, that he will be both a Father and a Saviour unto us, through the means of Jesus Christ." Ibid. Quest. 111.

M. "By what means may we atteyne unto him there? C. By faith, which God's Spirit worketh in our hearts assuring us of God's promises, made to us in his holy gospel." The manner to examine children before they be admitted to the Supper of the Lord. Quest. 16. This is called the little catechism, Assembly 1592. Ses. 40. Q. "What is true faith? A. It is not only a knowledge, by which I do steadfastly assent to all things, which God hath revealed unto us in his word; but also an assured affiance, kindled in my heart by the Holy Ghost, by which I rest upon God, making sure account, that forgiveness of sins, everlasting righteousness and life, is bestowed not only upon others, but also upon ME, and that freely by the mercy of God, for the merit and desert of Christ alone." The Palatine catechism, printed by public authority for the use of Scotland. This famous catechism is used in most of the reformed churches and schools; particularly in the reformed churches of the Netherlands, and is bound up with the Dutch Bible. As for the church of Scotland, the Palatine catechism, says Mr. Wodrow, in the dedication of his history, was adopted by us, till we had the happiness to join with the venerable Assembly at Westminster. Then indeed it gave place to the larger and shorter catechisms in the church: nevertheless it continued to be taught in grammar schools.

Q. "What thing is faith in Christ? A. A sure persuasion that he

is the only Saviour of the world, but OURS in special, who believe in him." Craig's Catech. approved by the general Assembly 1592.

To these may be added, the three following testimonies. Q. "What is faith? A. When I am persuaded, that God loves me and all his saints, and freely giveth us Christ, with all his benefits." Summula Catechismi, still annexed to the rudiments of the Latin tongue, and taught in grammar schools to this day, since the reformation.

"What is thy faith? My sure belief that God baith may and will save ME in the blood of Christ, because he is almighty, and has promised sa to do." Mr. James Melvil's catechism, in his propine of a pastor to his people, page 44, published in the year 1598.

Teacher. "What is this faith, that is the only instrument of this strait conjunction between Christ crucified and us? Disciple. It is the sure persuasion of the heart, that Christ by his death and resurrection hath taken away our sins, and clothing us with his awin righteousness, has throughly restored us to the favor of God." Mr. John Davidson's Catech. pag. 46, printed anno 1602, reprinted 1708.

In the same national covenant, as it was renewed 1638, and 1639, is expressed an agreement and resolution, to labor to recover the purity of the gospel, as it was established and professed before the (there) aforesaid novations; which, in the time of prelacy, then cast out, had been corrupted by a set of men in Scotland, addicted to the faction of Laud, archbishop of Canterbury. In the year 1640, Mr. Robert Baily, then minister of Kilwinning, afterwards one of the commissioners from Scotland to the Westminster Assembly, wrote against that faction, proving them guilty of Popery, Arminianism, &c. And on the head of Popery, thus represents their doctrine concerning the nature of faith, viz. "That faith is only a bare assent, and requires no application, no personal confidence; and that that personal application is mere presumption, and the fiction of a crazy brain." Hist. Motuum in Regno Scotiæ, pag. 517.

Thus, as above declared, stood the doctrine of the church of Scotland, in this point, in her confessions, and in public catechisms, confirmed by the renewing of the national covenant, when, in the year 1643, it was anew confirmed by the first article of the solemn league and covenant, binding to (not the reformation, but) the preservation of the reformed religion in the church of Scotland, in doctrine, &c. And that before the Westminster confession, larger and shorter catechisms, were in being.

When the Westminster confession was received, anno 1647, and the larger and shorter catechisms, anno 1648, the general Assembly did, in their three acts respectively approving them, expressly declare them to be in NOTHING contrary to the received doctrine in this kirk. And put the case they were contrary thereto in any point; they could not, in that point, be reckoned the judgment of the church of Scotland; since they were received by her, as in nothing contrary to previous standards of doctrine, to which she stands bound by the covenants aforesaid. But the truth is, the doctrine is the same in them all.

"This faith is different in degrees, weak and strong; growing in many to the attainment of a full assurance." Westminster Confess. chap. 14. art. 3. Now, how faith can grow in any to a full assurance, if there be no assurance in the nature of it, I cannot comprehend.

3. *Neo.* But, Sir, hath such an one as I, any warrant to believe in Christ?

Evan. I beseech you consider,* that God the Father, as he is in his Son Jesus Christ, moved with nothing, but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all, shall believe in this his Son, shall not perish, but have eternal life.† And hence it was, that Jesus Christ himself said

"Faith justifies a sinner—only as it is an instrument, by which he receiveth and applieth Christ and his righteousness." Larg. Catech. question 73. "By faith they receive and apply unto themselves Christ crucified, and all the benefits of his death." Ibid. question 170. "When do we by faith receive and apply to ourselves the body of Christ, crucified? A. While we are persuaded that the death and crucifixion of Christ, do no less belong to us, than if we ourselves had been crucified for our own sins: now this persuasion is that of true faith." Sum. Catech. "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." Short. Catech.

Now to perceive the entire harmony, between this and the old definitions of faith, compare with it, as to the receiving therein mentioned, the definition above cited from the Old Confess. art. 3. viz: "An assured faith in the promise—by which they apprehend Christ," &c. Mr. John Davidson joins them thus. Q. "What is faith? A. It is a hearty assurance, that our sins are freely forgiven us in Christ. Or after this manner: it is the hearty receiving of Christ offered in the preaching of the word and sacraments, by the working of the Holy Spirit, for the remission of sins, whereby he becomes one with us, and we one with him, He our head, and we his members." Mr. John Davidson's Catechism, page 24. As to the resting mentioned in the Westminster definition, compare the definition above cited from the Palatine Catechism, viz. "A sure confidence—whereby I rest in God, assuredly concluding, that—to me—is given forgiveness," &c. Quest. 21. See also Larger Catech. question last. "We by faith are emboldened to plead with him that he would, and quietly to rely upon him that he will fulfil our requests; and to testify this our desire and assurance, we say, Amen." In which words it is manifest, that quietly to rely upon him that he will, &c. (the same with resting on him for, &c.) is assurance in the sense of the Westminster divines.

* Culverwell of faith, p. 15.

† Mr. Culverwell's words, here cited, stand thus at large:—The matter to be believed unto salvation, is this: that God the Father, moved by nothing, but his free love to mankind lost, hath made a deed of gift and grant of his Son Christ Jesus unto mankind, that whosoever of all mankind shall receive this gift, by a true and lively faith, he shall not perish, but have everlasting life. Doctor Gouge, in his preface to this treatise of that author's, hath these remarkable words concerning him, Never any took such pains to so good purpose, in and about the FOUNDATION of FAITH, as he hath done.

unto his disciples, Mark 16: 14. "Go and preach the gospel to every creature under heaven:* that is, Go and tell every man† without exception, that here is good news for him, Christ is dead for him; and if he will take him and accept of his righteousness, he shall have him.‡ Therefore saith a

This deed of gift and grant, or authentic gospel offer, (of which see the preceding note *) is expressed in so many words, John 3: 16: "For God so loved the world, that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life." Where the gospel comes, this grant is published, and the ministerial offer made: and there is no exception of any of all mankind in the grant. If there was, no ministerial offer of Christ could be warrantably made to the party excepted, more than to the fallen angels; and without question, the publishing and proclaiming of heaven's grant, unto any, by way of ministerial offer, presupposeth the grant in the first place, to be made to them: otherwise it would be of no more value, than a cryer's offering of the king's pardon, to one who is not comprehended in it. This is the good old way, of discovering to sinners, their warrant to believe in Christ: and it doth indeed bear the sufficiency of the sacrifice of Christ, for all: and that Christ crucified is, the ordinance of God for salvation, unto all mankind, in the use-making of which only they can be saved; but not an universal atonement or redemption. "What is thy faith? My sure belief that God both may and will save me, &c. Tell me the promise whereon thou leanest assuredly? Whosoever (says God) will believe in the death of my Son, Jesus, shall not perish, but get eternal life." Mr. James Melvil's Catech. ubi. sup. "He freely OFFERETH unto SINNERS life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, Mark 16: 15, 16. John 3: 16. West. Conf. chap. 7. art. 3. "The visible church hath the privilege—of enjoying OFFERS of grace by Christ to all the members of it, in the ministry of the gospel, testifying that, WHOSOEVER believes in him shall be saved." Larg. Catech. Quest. 63. "This general offer in substance is equivalent to a special offer made to every one in particular, as appears by the apostle's making use of it, Acts 16: 31. The reason of which offer is given John 3: 16." Pract. use of saving knowledge. Confes. pag. 380. The Synod of Dort may be heard without prejudice on this head. "It is the promise of the gospel, say they, that whosoever believeth in Christ crucified, should not perish, but have life everlasting: which promise, together with the injunction of repentance and faith, ought promiscuously, and without distinction to be declared and published to all men and people, to whom God in his good pleasure sends the gospel." Chap. 2: art. 5. "But forasmuch as many being called by the gospel, do not repent nor believe in Christ, but perish in their infidelity, this comes not to pass for want of, or by any insufficiency of the sacrifice of Christ offered upon the cross, but by their own default." Art. 6.

* That is, from this deed of gift and grant, it was, that the ministerial offer was appointed to be made in the most extensive terms.

† Dr. Preston of faith, p. 8.

‡ That the reader may have a more clear view of this passage, which

is taken from Dr. Preston's treatise of faith, I shall transcribe the whole paragraph, in which it is found. The eminent divine, speaking of that righteousness by which alone we can be saved, and having shown that it is communicated by gift, says, "But when you hear this righteousness is given, the next question will be, to whom it is given? If it be only given to some, what comfort is this to me? But (which is the ground of all comfort) it is given to every man, there is not a man excepted; for which we have the sure word of God, which will not fail. When you have the charter of a king, well confirmed, you reckon it a matter of great moment: what is it then, when you have the charter of God himself? which you shall evidently see in these two places, Mark ult. 15. "Go and preach the gospel to every creature under heaven." What is that? Go and tell every man without exception, that there is good news for him, Christ is dead for him; and if he will take him, and accept of his righteousness, he shall have it: restraint is not, but go and tell every man under heaven. The other text is Rev. ult. "Whosoever will, let him come, and take of the water of life freely." There is a QUICUNQUE VULT, whosoever will come, (none excepted,) may have life, and it shall cost him nothing. Many other places of scripture prove the generality of the offer: and having a sure word for it, consider it." Pag. 7, 8. The words UNDER HEAVEN, are taken from Col. 1: 23. The scope here, is the same with that of our author, not to determine concerning the extent of Christ's death; but to discover the warrant sinners have to believe in Christ: namely, that the offer of Christ is general, the deed of gift or grant is to every man. This necessarily supposes, Christ crucified to be the ordinance of God for salvation, to which lost man is allowed access, and not fallen angels, for whom there is none provided: even as the city of refuge, was the ordinance of God, for the safety of the manslayer, who had killed any person unawares, Numb. 35: 16. and the brazen serpent, for the cure of those bitten by a serpent, chap. 21: 8. Therefore he saith not, "Tell every man, Christ died for him, but," tell every man Christ is dead for him; that is, for him to come to, and believe on: a Saviour is provided for him; there is a crucified Christ for him, the ordinance of heaven for salvation, for lost mankind, in the use-making of which he may be saved: even as if one had said of old, tell every man that has slain any person unawares, that the city of refuge is prepared for him, namely, to flee to, that he may be safe; and every one bitten of a serpent, that the brazen serpent is set up on a pole for him, namely, to look unto, that he may be healed. Both these were eminent types of Christ: and upon the latter the scripture is full and clear, in this very point, "Numb. 21: 8. And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that EVERY ONE that is bitten, when he looketh upon it, shall live." John 3: 14, 15, 16. "And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up: that whosoever believeth on him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever," &c.

Thus, what, according to Dr. Preston and our author, is to be told every man, is no more than what ministers of the gospel have in commission from their great Master, Matth. 22: 4. "Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings

are killed, and all things are ready, come unto the marriage." There is a crucified Saviour, with all saving benefits, for them, to come to, feed upon, and partake of freely. See also Luke 2: 30, 31. Prov. 9:2, 3, 4. Isa. 25: 6.

To confirm this to be the true and designed sense of the phrase in question, compare the following three passages of the same treatise, giving the import of the same text, Mark 16. "Christ hath provided a righteousness and salvation, that is his work, that he hath done already. Now if ye will believe, and take him upon these terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed, in the gospel, in many places: if you believe, you shall be saved; as it is, Mark 16. Go and preach the gospel to every creature under heaven; he that will believe shall be saved." Preston of faith, page 32. "You must first have Christ himself, before you can partake of those benefits by him; and that I take to be the meaning of that in Mark 16. Go preach the gospel to every creature under heaven; he that believeth, and is baptized, shall be saved; that is, he that will believe, that Jesus Christ is come in the flesh, and that he is offered to mankind for a Saviour, and will be baptized; that will give up himself to him, that will take his mark upon him—shall be saved." Ibid. page 46. "Go and preach the gospel to every creature; go and tell every man, under heaven, that Christ is offered to him, he is freely given to him, by God the Father; and there is nothing required of you, but that you marry him, nothing, but to accept of him." Ibid. p. 75.

Thus it appears that universal atonement or redemption is not taught here, neither, by our author. But that the candid reader may be satisfied as to his sentiments touching the question, For whom Christ died? let him weigh these two things,

1. Our author puts a man's being persuaded that Christ died for him in particular, in the definition of saving faith, and that as the last and highest step of it. But Arminians and other universalists, might as well put there a man's being persuaded that he was created, or is preserved by Jesus Christ; since, in being persuaded that Christ died for him, he applies no more to himself, than what, according to their principles, is common to all mankind, as in the case of creation and preservation. Hear Grotius upon this head. "Some, saith he, have here interpreted faith to be a persuasion, whereby a man believes that Jesus died for him in particular, and to purchase salvation, all manner of ways for him, or (what with them is the same thing) that he is elected: when, on the contrary, Paul in many places teacheth, that Christ died for all men: and such a faith, as they talk of, has not in it any thing true or profitable." Grotius apud pol. synop. crit. proleg. in epist. ad Rom.—These, whom this learned adversary here taxeth, are Protestant Anti-Arminian divines. These were they who defined faith by such a persuasion, and not the universalists. On the contrary, he argues against that definition of faith, from the doctrine of universal atonement or redemption. He rejects that definition of it, as in his opinion having nothing in it true; namely, according to the principles of those that gave it, to wit, that Christ died not for all and every man in particular, but for the elect only: and as having nothing in it profitable; that being, according to his principles, the common privilege of all mankind.

godly* writer, forasmuch as the holy scripture speaketh to

2. He teacheth plainly throughout the book, that they were the elect, the chosen, or believers, whom Christ represented, and obeyed and suffered for. See, among others, pag. 27, 29, 66, 110, 147. I shall repeat only two passages; the one, p. 108. "According to that eternal and mutual agreement, that was between God the Father and Him, he put himself in the room and place of all the faithful." The other, in the first sentence of his own preface, viz. "Jesus Christ, the second Adam, did, as a common person, enter into a covenant with God his Father, for all the elect, (that is to say, all those, that have, or shall believe, on his name,) and for them kept it." What can be more plain than that, in the judgment of our author, they were the elect, whom Jesus Christ the second Adam entered into covenant with God for; that it was in the elect's room, he put himself, when he came actually to obey and suffer; and that it was for the elect, he kept that covenant, by doing and suffering what was required of him as our Redeemer? As for the description, or character, he gives of the elect, viz. That by the elect he understands, all that have or shall believe; in it, he follows our Lord himself, John 17: 20. "Neither pray I for these alone, but for them also which shall believe on me." And so doing, he is accompanied with orthodox divines. "Thus did the sins of all God's elect, or all true believers, (for of such, and only such, he there, *viz.* Isa. 53: 6. speaks,) meet together upon the head of their common surety, the Lord Christ." Brinsley's Mesites, page 64. "The Father is well satisfied with the undertakings of the Son, entered Redeemer and surety to pay the ransom of believers." Pract. Use of Sav. Knowledge, Tit. 4. Warrant to believe. "The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head." Larg. Cat. Quest. 64. "Christ's church, wherein standeth only remission of sins, purchased by Christ's blood to all them that believe." The confes. of faith used in Geneva, approved by the church of Scotland, Sect. 4. § ult. But Arminians neither will nor can, in consistency with their principles, touching election and the falling away of believers, admit that description or character of the elect; else they are widely mistaken by one of their own, who tells us, "Upon the consideration of his (*viz.* Christ's) blood, as shed; He (to wit. God) decreed that all these who should believe in that Redeemer, and persevere in that faith, should through mercy and grace by him, be made partakers of salvation. Exam. of Tilenus, p. 131. Brought unto faith, and persevere therein; this being the condition required in every one, that is to be elected, unto eternal life. Ibid. page 139. Behold the Arminian election! they do utterly deny, that God did destine, by an absolute decree, to give Christ a Mediator only to the elect, and to give faith to them ALONE." Ibid. p. 149. As for Universalists, not Arminians, they contend, that the decree of the death of Christ, did go before the decree of election; and that God, in sending of Christ, had no respect unto some, more than to others, but destined Christ for a Saviour to all men alike. This account of their principles is given us by Turretin, Loc. 14. Quest. 14. Th. 6. I leave it to the impartial reader, to judge of the evident contrariety between this and our author's words above repeated.

* In a little book called the Benefit of Christ's death.

all in general, none of us ought to distrust himself, but believe that it doth belong particularly to himself.* And to the end, that this point, wherein lieth and consisteth the whole mystery of our holy faith, may be understood the better; let us put the case, that some good and holy king should cause a proclamation to be made through his whole kingdom, by the sound of a trumpet, that all rebels and banished men, shall safely return home to their houses; because that at the suit and desert of some dear friend of theirs, it has pleased the king to pardon them: certainly, none of these rebels ought to doubt but that he shall obtain true pardon for his rebellion: and so return home, and live under the shadow of that gracious king. Even so our good king, the Lord of heaven and earth, hath, for the obedience and desert of our good brother Jesus Christ, pardoned all our sins;† and made

* Namely, the deed of gift and grant, or the offer of Christ in the word, of which our author is all along speaking: And if there be any man, to whom it doth not belong particularly, that man hath no warrant to believe on Jesus Christ; and whosoever pretends to believe on him, without believing that the grant or offer belongs to himself particularly: does but act presumptuously, as seeing no warrant he has to believe on Christ, whatever others may have.

† So far as he hath made the deed of gift and grant, or authentic gospel offer of the pardon of all our sins, as of all other saving benefits, in Christ, such a thing, among men, is called the king's pardon; though in the mean time, none have the benefit of it, but such as come in, upon its being proclaimed, and accept of it: and why may not it be called the king of heaven's pardon? The holy scripture warrants this manner of expression: "And this is the record that God hath given to us eternal life," (1 John 5: 11.) In which life, without question, the pardon of all our sins is included; "through this man is preached unto you the forgiveness of sins," Acts 13: 38. The preaching of the gospel, is the proclaiming of pardon to condemned sinners. But pardon of sin cannot be preached or proclaimed, unless, in the first place, it be granted; even as the king's pardon must be, before one can proclaim it to the rebels.

That this is all that is meant by pardon here, and not a formal personal pardon, is evident from the whole strain of the author's discourse upon it. In the proposal of the simile whereof this passage is the application, he tells us, that after it has pleased the king (thus) to pardon the rebels; they ought not to doubt, but they shall obtain pardon: and in the following paragraph he brings in Neophitus objecting, that in such a case, an earthly king doth indeed intend to pardon all; but the King of heaven doth not so, which Evangelista in his answer grants. So that, for all this general pardon, the formal personal pardon remains to be obtained by the sinner, namely, by his accepting of the pardon offered. And in the foresaid answer, he expounds the par-

a proclamation throughout the whole world,* that every one of us may safely return to God in Jesus Christ: wherefore, I beseech you, make no doubt of it, but "draw near with a true heart, in full assurance of faith," Heb. 10: 22.†

Neo. O! But, Sir, in this similitude the case is not alike. For when the earthly king sendeth forth such a proclamation, it may be thought, that he doth indeed intend to pardon all: but it cannot be thought that the King of heaven doth so: for does not the scripture say, that "some men are ordained before to condemnation?" Jude 4. and doth not Christ himself say, that "many are called, but few are chosen," Matth. 22: 14. And therefore it may be, I am one of them that are ordained to condemnation; and therefore, though I be called, I shall never be chosen, and so shall not be saved.

Evan. I beseech you to consider, that although some men are ordained to condemnation; yet so long as the Lord hath concealed their names, and not set a mark of reprobation upon any man in particular; but offers the pardon generally to all, without having any respect either to election, or reprobation: it may be I am not elected, and therefore shall not

don in question, of the Lord's offering pardon generally to all. This, one would think, may well be admitted as a fruit of Christ's obedience and desert without supposing an universal atonement or redemption. And to restrain it to any set of men whatsoever under heaven, is to restrain the authentic gospel offer, of which before.

* Col. 1:23. "The gospel which ye have heard, and which was preached to every creature, which is under heaven."

† Make no doubt of the pardon offered, or of the proclamation, bearing, That every one of us may safely return to God in Christ; but thereupon draw near to him, in full assurance of faith. That there can be no saving faith, no acceptance with God, where there is any doubting, is, what can hardly enter into the head of any sober Christian, if he is not under a grievous temptation, in his own soul's case; nor is it in the least insinuated here. Nevertheless, the doubting mixed with faith, is sin, and dishonoreth God; and believers have ground to be humbled for it, and ashamed of it, before the Lord; and therefore, the full assurance of faith is duty. The Papists indeed contend earnestly for doubting; and they know very well, wherefore; for doubting being removed, and the assurance of faith in the promise of the gospel brought into its room; their market is marred, their gain by indulgences, masses, pilgrimages, &c. is gone, and the fire of purgatory extinguished. But, as Protestant divines prove against them, the holy scripture condemns it, Matth. 14:31, "O thou of little faith, wherefore didst thou doubt?" Luke 12: 29. "Neither be ye of doubtful mind;" 1 Tim. 2: 8. "Lifting up holy hands, without wrath and doubting."

have benefit by it; and therefore I will not accept of it, nor come in.* But it should rather move every man to give diligence, "to make his calling and election sure," (2 Pet. 1, 10.) by believing it; for fear we come short of it,† according to that of the Apostle, "Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it," Heb. 4: 1. Wherefore I beseech you, do not say, it may be I am not elected, and therefore I will not believe in Christ: but rather say,‡ I do believe in Christ, and therefore I am sure I am elected. And check your own heart,‖ for meddling with God's secrets, and prying into his hidden counsel; and go no more beyond your bounds, as you have done in this point: for election and reprobation is a secret; and the scripture tells us, "That secret things belong unto God, but those things that are revealed belong unto us," Deut. 29. Now this is God's revealed will; for indeed it is his express command, "that you should believe on the name of his Son," 1 John 3: 23. And it is his promise, "That if you believe, you shall not perish but have everlasting life.§ Wherefore you having so good a warrant as God's command, and so good an encouragement as his promise, do your duty:¶ and by the doing thereof, you may put it** out of question, and be sure that you are also one of God's elect.†† Say then, I beseech you, with a firm faith, the righteousness of Jesus Christ belongs to all that believe; but I believe,‡‡ and there-

* Had the author once dreamed of an universal pardon, otherwise, than that God offers the pardon generally to all; all this had been needless, it would have furnished him a short answer, *viz.* That God hath pardoned all already.

† By believing the offered pardon, with particular application to himself; without which, one can never accept of it, but will undoubtedly come short of it.

‡ Like that man, mentioned Mark 9: 24. who at once did and said.

‖ Poor doubting christian, p. 69.

§ John 3: 16. ¶ Believe on the name of Christ.

** Viz. Your believing.

†† Dr. Sibb's Soul's conflict, p. 921.

‡‡This is what is commonly called the reflex act of faith, which presupposeth, and here includeth the direct act, namely, a man's doing his duty, in obedience to the command to believe on Christ; by reflecting on which he may put it out of question, that he is a believer, one of God's elect, and one of those for whom Christ died; which he insists upon in the following words. See the foregoing note ‡ p. 178. This passage is taken out of Dr. Preston's treatise of faith, page 8.

fore it belongs to me. Yea, and say with Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2: 20. He saw in me (saith Luther on the text) nothing but wickedness, going astray, and flying from him. Yet this good Lord had mercy on me, and of his mere mercy he loved me, yea so loved me, that he gave himself for me.* Who is this me? Even I, wretched and damnable sinner, was so dearly beloved of the Son of God, that he gave himself for me.

† O print this word (me) in your heart, and apply it to your own self, not doubting but that you are one of those to whom this (me) belongeth.‡

Neo. But may such a vile and sinful wretch as I am, be persuaded, that God commands me to believe, and that he hath made a promise to me?‖

Evan. Why do you make a question, where there is none to be made? "Go, saith Christ, and preach the gospel to every creature under heaven," that is, go tell every man without exception, whatsoever his sins be, whatsoever his rebellions be, go and tell him these glad tidings, that if he will come in, I will accept of him, his sins shall be forgiven him, and he shall be saved; if he will come in, and take me, and receive me, I will be his loving husband, and he shall be mine own dear spouse.§ Let me therefore say unto you, in the words of the Apostle, "Now then, I as an Ambassador for Christ, as though God did beseech you by me, I pray you in Christ's stead, be ye reconciled unto God; for he hath made him to be sin for you, who knew no sin, that you might be made the righteousness of God in him," 2 Cor. 5: 20, 21.

Neo. But do ye say, Sir, that if I believe, I shall be espoused unto Christ?

* Luther on Gal. English, Fol. 86. § 4.

† Ibid Fol. 87. § 2.

‡ Ibid. Fol. 88. § 5. This manner of applying, saith the same Luther, is the very true force and power of faith. Ibid. Fol. 88. line 1.

‖ He had told him, That for his warrant to believe on Christ, he had God's command, 1 John 3: 23. And for his encouragement, God's promise, John 3: 16. Thereupon this question is moved; the particular application to one's self, being a matter of no small difficulty, in the experience of many who lay salvation to heart.

§ Dr. Preston of love, p. 146.

Evan. Yea, indeed shall you;* for faith coupleth the soul with Christ, even as the spouse with her husband; by which means Christ and the soul are made one: for as in corporal marriage, man and wife are made one flesh; even so is this spiritual and mystical marriage, Christ and his spouse are made one spirit.† And this marriage, of all others, is most perfect, and absolutely accomplished, between them: for the marriage between man and wife, is but a slender figure of this union. Wherefore, I beseech you to believe it; and then you shall be sure to enjoy it.‡

Neo. But, Sir, if David said, "Seemeth it to you a light thing to be an earthly king's son-in-law, seeing that I am a poor man, and lightly esteemed?" 1 Sam. 18: 23. then surely I have much more cause to say, seemeth it a light thing to be a heavenly King's daughter-in-law, seeing that I am such a poor sinful wretch? surely, Sir, I cannot be persuaded to believe it.

Evan. Alas, man, how much are you mistaken! for you look upon God, and upon yourself, with the eye of reason; and so as standing in relation to each other, according to the tenor of the covenant of works: whereas you being now in the case of justification and reconciliation, you are to look both upon God and upon yourself, with the eye of faith; and so standing in relation to each other, according to the tenor of the covenant of grace. For saith the apostle, "God was in Christ reconciling the world unto himself, not imputing their sins unto them." 2 Cor. 5: 19. As if he had said, because as God stands in relation to man, according to the tenor of the covenant of works, and so out of Christ; he could not, without prejudice to his justice, be reconciled unto them, nor have any thing to do with them, otherwise than in

* Rouse mystical marriage, p. 10.

† Luther's Christian liberty, p. 21.

‡ Believe the word of promise, the offer of the spiritual marriage, which is Christ's declared consent to be yours. Believe that it is made to you in particular, and that it shall be made out to you; which is, to embrace the offer, to receive Christ, as the evangelist teacheth, John 1: 12. of which before: so shall you be, indeed, married or espoused to Christ. Thus the holy scripture proposeth this matter, Isa. 55: 3. "Hear and your soul shall live, and I will make an everlasting covenant with you." To persuade us of the reality of the covenant between God and the believer of this word, the Father hath made a four-fold gift, &c. Practical Use of Sav. Knowl. Tit. Warrants to believe. Fig. 7. Compare Isa. 53: 1. Heb. 4: 1, 2.

wrath and in indignation: therefore, to the intent that justice and mercy might meet together, and righteousness and peace might embrace each other, and so God stand in relation to man according to the tenor of the covenant of grace; he put himself into his Son Jesus Christ, and shrowded himself there, that so he might speak peace to his people.* Sweetly, saith Luther,† because the nature of God was otherwise higher, than we are able to attain unto; therefore hath he humbled himself to us, and taken our nature upon him, and so put himself into Christ. Here he looketh for us, here he will receive us; and he that seeketh him here shall find him.‡ This, saith God the Father, "Is my beloved Son, in whom I am well pleased," Matthew 3: 17. Whereupon the same Luther says in another place, We must not think and persuade ourselves, that this voice came from heaven for Christ's own sake,‖ but for our sakes; even as Christ himself saith, John 12: 30. This voice came not because of me, but for your sakes. The truth is, Christ had no need that it should be said unto him, This is my well-beloved Son: he knew that from all eternity, and that he should still so remain; though these words had not been spoken from heaven; therefore by these words, God the Father, in Christ his Son, cheereth the hearts of poor sinners, and greatly delighteth them with singular comfort and heavenly sweetness; assuring them, that whosoever is married unto Christ, and so in him by faith, is as acceptable to God the Father, as Christ himself;§ according to that of the apostle, "he hath made us acceptable in his beloved." Eph. 1: 6. Wherefore, if you would be acceptable to God, and be made his dear child; then by faith cleave unto his beloved Son Christ, and hang about his neck, yea, and creep into his bosom: and so shall the love and favor of God

* Psal. 83: 8, 10. † Choice serm. p. 299.

‡ An eminent type of this glorious mystery was, that tabernacle, so often mentioned in the Old Testament, under the name of the tabernacle of the congregation, or rather the tabernacle of meeting, as the original word bears; and the Lord himself seems to give the reason of the name, Exod. 30: 36. In the tabernacle of the congregation, where I will meet with thee. Or in the tabernacle of meeting, where I will be met with by thee. Chap. 33: 7. And it came to pass, that every one, which sought the Lord, went out unto the tabernacle of (the congregation, or) meeting.

‖ Luther's choice serm. p. 31, 32, 33. § See the following note.

be as deeply insinuated into you, as it is into Christ himself:* and so shall God the Father, together with his beloved Son, wholly possess you, and be possessed of you: and so God and Christ, and you, shall become one entire thing; according to Christ's prayer, "that they may be one in us, as thou and I are one," John 17: 21, 22.†

* The acceptation, love and favor of God, here treated of, do not refer to the real state of believers; but to their relative state, to their justification, reconciliation, and adoption: and so they have no respect to any qualities inherent in them, good nor evils to be increased by the one, or diminished by the other: but they proceed purely upon the righteousness of Christ, which is theirs in virtue of their union with him, and is imputed to them; which righteousness is the self-same righteousness, wherewith Christ, as Mediator, and surety for elect sinners, pleased the Father. And therefore saith one, whom nobody suspects of Antinomianism, "We are as perfectly righteous, as Christ the righteous," citing 1 John 3:7. "He that doeth righteousness, is righteous, even as he is righteous." Isaac Ambrose, Media, chap. 1. sect. 2. p. (mihi) 4. This I take to be the true meaning of these passages of our author, and Isaac Ambrose, expressed in stronger terms than I would desire to use. There is danger in expressing towards God, even what is true.

† The original word, here rendered *one*, doth indeed signify one thing. And it is evident from the text, that believers are united to God, as well as to Christ. "Faith is that grace, by which we are united to, and made one with God and Christ," says the author of the supplement to Pool's annot. on the place. See 1 John 4:16. 2 Cor. 6:16. compared with Eph. 3:17. And whosoever do own Jesus to be one with the Father, must needs grant this, or else deny believers to be united to Christ. This derogates nothing from the prerogative of our Lord Jesus, who is one with the Father: for, He is one with Him, as the Holy Ghost also is, by the adorable substantial union; but believers are so, only by a mystical union. Neither doth it entrench upon God's supremacy, more than their (confessed) union with Christ doth; who, notwithstanding believers' union with him, remains to be, with the Father and Holy Spirit, the only supreme, most high God.

"Whosoever, therefore, cleaveth to Christ through faith, abideth in the favor of God; he also shall be made beloved and acceptable as Christ is, and shall have fellowship with the Father and the Son. Luth. chos. sermons, sermon of the appearing of Christ, p. (mihi) 23. "Here I will abide in the arms of Christ, cleaving inseparably about his neck, and creeping into his bosom, whatsoever the law shall say, and my heart shall feel." Ibid. sermon of the lost sheep, p. (mihi) 81. "Seeing therefore that Christ the beloved Son, being in so great favor with God in all things that he doeth, is thine—without doubt thou art in the same favor and love of God, that Christ himself is in. And again, the favor and love of God, are insinuated to thee, as deeply as to Christ, that now, God together with his beloved Son, doth wholly possess thee, and thou hast him again wholly; that so God, Christ, and thou,

And by this means, you may have sufficient ground and warrant to say, (in the matter of reconciliation with God at any time, whensoever you are disputing with yourself,* how God is to be found, that justifieth and saveth sinners) I know no other God, neither will I know any other God, besides this God, that came down from heaven, and clothed himself with my flesh,† unto whom all power is given, both in heaven and in earth, who is my Judge; "for the Father judgeth no man, but hath committed all judgment to the Son," John 5: 22. So that Christ may do with me whatsoever he liketh, and determine of me according to his own mind; and I am sure he hath said, "he came not to judge the world, but to save the world," John 12: 47. And therefore I do believe that he will save me.‡

Neo. Indeed, Sir, if I were so holy and so righteous as some men are; and had such power over my sins and corruptions as some men have, then I could easily believe it: but (alas) I am so sinful and so unworthy a wretch, that I dare not presume to believe that Christ will accept of me, so as to justify and save me.

Evan. Alas! man, in thus saying, you do seem to contradict and gainsay, both the apostle Paul, and our Lord Jesus Christ himself; and that against your own soul: for whereas

do become as one certain thing—that they may be one in us, as thou and I are one. John 17." Ibid. Sermon of the appearing of Christ, p. (mihi) 25.

* Luther on Gal. p. 17.

† Luther, from whom this is taken, in the place quoted by our author, confirms it thus. For he that is a searcher of God's majesty, shall be overwhelmed of his glory. I know (adds he) by experience, what I say. But these vain spirits, which so deal with God, that they exclude the Mediator, do not believe me. And on Psalm 130 he has these remarkable words, Ego sæpe, et libenter hoc inculco, ut extra Christum oculos, et aures claudatis; et dicatis nullum vos scire deum nisi qui fuit in gremio Mariæ, et suxit ubera ejus: That is, "Often and willingly do I inculcate this, that you should shut your eyes and ears, and say, you know no God out of Christ, none but he that was in the lap of Mary, and sucked her breasts." He means none out of him. Burroughs on Hos. 3:5. p. 729.

‡ This is the conclusion of that, which one, by faith cleaving unto Christ, and hanging about his neck, has by that means warrant to say according to our author. Whether or not there is sufficient warrant for it, according to the scripture, let the reader judge: what shadow of the doctrine of universal atonement, or universal pardon, is in it, I see not.

our Saviour saith, "The whole need not the physician, but the sick; and that he came not to call the righteous, but sinners to repentance," Matth. 9: 12. Yet, you seem to hold, and do in effect say, that the sick need not the physician, but the whole; and that he came not to call sinners, but the righteous to repentance. And indeed, in so saying, you seem to conceive that Christ's spouse must be purified, washed, and cleansed from all her filthiness, and adorned with a rich robe of righteousness; before he will accept her: whereas he himself says unto her, Ezek. 16: 4, 5, 8. "As for thy nativity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee; thou wast not swaddled at all, nor salted at all." "No eye pitied thee, to do any of these things unto thee; but when I passed by thee, and looked upon thee, behold thy time was a time of love. And I spread my skirt over thee, and covered thy nakedness; yea, and I sware unto thee, and entered into covenant with thee, and thou becamest mine." Hosea 2: 19. "And I will marry thee unto me forever; yea, I will marry thee unto me in righteousness, and in judgment, and in mercy, and compassion."

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of truth no longer; but conclude for a certainty, that it is not the righteous and godly man, but the sinful and ungodly man,* that Christ came to call, justify, and save; so that if you were a righteous and godly man, you were neither capable of calling, justifying, nor saving by Christ; but being a sinful and ungodly man, I will be bold to say unto you, as the people said unto blind Bartimeus, Mark 10: 49. "Be of good comfort, arise, he calleth thee, and will justify and save thee."† Go then unto him, I beseech you; and if he come and meet you, (as his manner is,) then do not unadvisedly say with Peter, "Depart from me, for I am a sinful man, O Lord," Luke 5: 8. But say in plain terms, O come unto me, for I am a sinful man,

* That is, such as are really so, and not in their own opinion only respectively.

† As the people, observing Christ's call to Bartimeus, bid him be of good comfort (or be confident) and arise; intimating that upon his going so unto Christ, he would cure him: so one, observing the gospel call, may, with all boldness, bid a sinner comply with it confidently; assuring him, that thereupon Christ will justify and save him.

O Lord! Yea, go on further, and say, as Luther* bids you, Most gracious Jesus, and sweet Christ, I am a miserable poor sinner, and therefore judge myself unworthy of thy grace; yet I have learned from thy word, that thy salvation belongeth to such a one, therefore do I come unto thee to claim that right, which through thy gracious promise belongeth unto me. Assure yourself, man, that Jesus Christ requires no portion with his spouse; no verily, he requires nothing with her but mere poverty, "the rich he sends empty away," Luke 1: 53. but the poor are by him enriched. And indeed, saith Luther,† the more miserable and distressed a man doth feel himself, and judge himself to be; the more willing is Christ to receive him, and relieve him. So that, saith he, in judging thyself unworthy, thou dost thereby become truly worthy; and so indeed hast gotten a greater occasion of coming to him. Wherefore then, in the words of the apostle, I exhort and beseech you, to "Come boldly unto the throne of grace, that you may obtain mercy, and find grace to help in time of need," Heb. 4: 16.

Neo. But truly, Sir, my heart doth, as it were, tremble within me, to think of coming to Christ after such a bold manner; and surely, Sir, if I should so come unto him, it would argue much pride and presumption in me.

Evan. Indeed, if you should be encouraged to come unto Christ, and to speak thus unto him, because of any godliness, righteousness, or worthiness that you conceive to be in you; that, I confess, were proud presumption in you. But to come to Christ by believing that he will accept of you, justify and save you freely by his grace, according to his gracious promise, this is neither pride nor presumption:‡ for Christ having tendered and offered it to you freely, believe it, man, it is true humility of heart, to take what Christ offers you.‖

* Choice serm. p. 87.

† Choice serm. p. 85.

‡ It is to believe the offer of the gospel, with particular application, to embrace it, and therein to receive Christ. And no man can ever receive and rest on Christ for salvation, without believing, in greater or lesser measure, that Christ will accept of him to justification and salvation. Remove that gospel-truth, that Christ will accept of him, and his faith has no ground left to stand upon. See note ‖ p. 101. and note * p. 104.

‖ Poor doubting Christian. p. 18.

Nom. But by your favor, Sir, I pray you give me leave to speak a word by the way. I know my neighbor Neophitus, it may be, better than you do; yet I do not intend to charge him with any sin, otherwise than by way of supposition, (as thus,) suppose he has been guilty of committing gross and grievous sins, will Christ accept him, justify and save him for all that?

Evan. Yea indeed; for there is no limitation of God's grace in Jesus Christ, except the sin against the Holy Ghost.* "Christ stands at the door, and knocks," Rev. 3: 20. And if any murdering Manasses, or any persecuting and blaspheming Saul, (1 Tim. 1: 13.) or any adulterous Mary Magdalene, will open unto him, he will come in and bring comfort with him, and will sup with him. Seek from the one end of the heavens to the other, saith Evangelical Hooker,† turn all the Bible over, and see if the words of Christ be not true, "Him that cometh unto me, I will in no wise cast out," John 6: 37.

Nom. Why then, Sir, it seems you hold, that the vilest sinner in the world ought not to be discouraged, by reason of his sins, from coming unto Christ, and believing in him.

Evan. Surely, if Christ came into the world, to seek, and call, and save sinners, and to justify the ungodly, as you have heard; and if the more sinful, miserable, and distressed, a man judges himself to be, the more willing Christ is to receive him and relieve him: then I see no reason, why the vilest sinner should be discouraged from believing on the

* I doubt if the sin against the holy Ghost, can justly be said to be a limitation of God's grace in Jesus Christ. For in the original, authentic, gospel offer, in which is the proper place for such a limitation, (if there was any,) that grace is so laid open to all men, without exception, that no man is excluded; but there is free access to it, for every man, in the way of believing. John 3: 15, 16. Rev. 22: 17. and this offer is sometime intimated to those reprobates, who fall into that sin; else they should not be capable of it. It is true, that sin is a bar in the way of the guilty, so as they can never partake of the grace of God in Christ: for it shall never be forgiven. Matth. 12: 31. Mark 3: 29. And any further ministerial application of the offer to them, seems to cease to be lawful or warranted, 1 John 5: 16. But all this ariseth from their own wilful, obstinate, despiteful and malicious rejecting of the offer; and fighting against the Holy Ghost, whose office it is, to apply the grace of Christ; and not from any limitation, or exclusive clause in the offer; for still it remains true: whosoever shall believe, shall not perish.

† Poor doubting Christian, p. 132.

name of Jesus Christ, by reason of his sins. Nay, let me say more; the greater any man's sins are, either in number or nature, the more haste he should make to come unto Christ, and to say with David, "For thy name's sake, O Lord, pardon mine iniquity, for it is great," Psal. 25: 11.

Ant. Surely, Sir, if my friend Neophitus did rightly consider these things, and were assuredly persuaded of the truth of them; methinks he should not be so backward from coming to Christ, by believing on his name, as he is: for if the greatness of his sins should be so far from hindering his coming to Christ, that they should further his coming: then I know not what should hinder him.

Evan. You speak very truly indeed. And therefore, I beseech you, neighbor Neophitus, consider it seriously; and neither let your own accusing conscience, nor Satan, the accuser of the brethren, hinder you any longer from Christ. For what though they should accuse you of pride, infidelity, covetousness, lust, anger, envy, and hypocricy? what though they should accuse you of whoredom, theft, drunkenness, and many such sins? Do what they can, they can make no worse a man of you than a sinner, or the chief of sinners, or an ungodly person, and so consequently such a one as Christ came to justify and save. So that, in very deed, if you rightly consider it, they do you more good than hurt, by their accusations.* And therefore I beseech you, in all such cases or conflicts, take the counsel of Luther, who saith,† when thy conscience is thoroughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee, with heaps, floods, and whole seas of sins, to terrify thee, and to draw thee from Christ: then arm thyself with such sentences as these; Christ the Son of God was given, not for the holy, righteous, worthy, and such as were his friends, but for the wicked sinners, for the unworthy, and for his enemies. Wherefore, if the devil say, thou art a sinner, therefore must be damned: then answer thou and say, Because as thou sayest I am a sinner, therefore will I be righteous and saved. And if he reply, Nay, sinners must be damned: then answer thou

* Which may put you in mind, that you are one of that sort, which Christ Jesus came into the world to save. 1 Tim. 1: 15. And in pleading for mercy, may furnish you with such an argument, as David used. Psalm 25: 11, and the woman of Canaan, Matth. 15: 27, "Yet the dogs eat of the crumbs," &c.

† On Gal. p. 20.

and say, No; for I flee to Christ, who hath given himself for my sins. And therefore, Satan, in that thou sayest I am a sinner, thou givest me armor and weapons against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet.* And thus you see it is the counsel of Luther, that your sins should rather drive you to Christ, than keep you from him.

Nom. But, Sir, suppose he has not as yet truly repented for his many and great sins, has he any warrant to come unto Christ by believing?

Evan. I tell you truly, that whatsoever a man is, or whatsoever he has done, or not done, he has warrant enough to come unto Christ by believing, if he can:† for Christ makes

* He adds in the place quoted, these weighty words; "I say not this for nought, for I have often-times proved by experience, and I daily find what an hard matter it is to believe (especially in the conflict of conscience) that Christ was given, not for the holy, righteous, worthy, and such as were his friends, but for wicked sinners, for the unworthy, and for his enemies."

† It is not in vain added, if he can: for there is, in this matter, a great difference, between what a sinner may do, in point of warrant; and what he will or can do, in point of the event. "If we say to a man, the physician is ready to heal you; before you will be healed, you must have a sense of your sickness: this sense is not required by the physician, (for the physician is ready to heal him:) but if he be sick, and have not a sense of it, he will not come to the physician." Preston of faith, p. 12. I make no question but, before a sinner will come to Christ, by believing, he must be an awakened, convinced, sensible sinner; pricked in his heart with a sense of his sin and misery; made to groan under his burden, to despair of relief from the law, himself, or any other creature, and to desire and thirst after Christ and his righteousness; and this our author teacheth afterward, on this subject. (These things also are required of the sinner in point of duty.) And therefore the law must be preached by all those, who would preach Christ aright. But that these, or any other, things in the sinner, are required to warrant him, that he may come to Christ by believing; is what, I conceive, the scripture teacheth not: but the general offer of the gospel, of which before, warrants every man, that he may come. And in practice, it will be found, that requiring such and such qualifications in sinners, to warrant them to believe in Christ; is no great help to them, in their way towards him: forasmuch as, it engageth them in a doubtful disputation, as to the being, kind, measure and degree of their qualifications for coming to Christ; the time spent in which, might be better improved, in their going forward to Christ, for all, by believing. And since no man can ever believe in Christ, without knowing, that he has a warrant for believing in him; otherwise he can but act presumptuously; to tell sinners, that none may come to Christ, or

a general proclamation, saying, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come, buy and eat, yea, come buy wine and milk, without money, and without price." This, you see, is the condition, Buy wine and milk, (that is, grace and salvation,) without money: that is, without any sufficiency of your own;* only incline your ear, and hear, and your souls shall live; yea, live by hearing that "Christ will make an everlasting covenant with you, even the sure mercies of David."†

4. *Nom.* But yet, Sir, you see that Christ requires a thirsting before a man come unto him; which, I conceive, cannot be without true repentance.

Evan. In the last chapter of the Revelation, verse 17. Christ makes the same general proclamation, saying, "Let him that is athirst come:" and as if the Holy Ghost had, so long since, answered the same objection that yours is, it followeth in the next words, "And whosoever will, let him take of the water of life freely," even without thirsting if he will; for "him that cometh unto me, I will in no wise cast out," John 6: 37.‡ But because it seems you conceive,

have warrant to believe, but such as have true repentance; must needs, in a special manner, entangle distressed consciences, so as they dare not believe, until they know their repentance to be true repentance: this must inevitably be the issue in that case; unless they do either reject that principle, or else venture to believe without seeing their warrant. For, howbeit they hear of Christ and his salvation, offered in the gospel; these will be, to them, as forbidden fruit, which they are not allowed to touch; till once they are persuaded, that they have true repentance. And before they can attain to this, it must be made out to their consciences, that their repentance is not legal, but evangelical, having such characters, as distinguish it from the repentance of the Ninevites, Judas, and many reprobates. So that, one would think, the suggesting of this principle, is but a bad office done to a soul, brought to the place of the breaking forth of children. Let no man say, that, arguing at this rate, one must know also the truth of his faith, before he can come to Christ; for faith is not a qualification for coming to Christ; but the coming itself, which will have its saving effects on the sinner, whether he knows the truth of it, or not.

* Take them freely, and possess them; which every one sees to be no proper condition.

† Hooker's poor doubting Christian, p. 151. Cornwell on gospel repent. p. 21.

‡ That gospel offer, Isa. 55: 1. is the most solemn one, to be found in all the Old Testament: and that recorded, Rev. 22: 17. is the parting offer, made to sinners, by Jesus Christ, at the closing of the canon of the scripture, and manifestly looks to the former: in which, I can see

he ought to repent before he believe; I pray tell me, what you do conceive repentance to be, or wherein doth it consist?

Nom. Why, I conceive that repentance consists in a man's humbling himself before God, and sorrowing and grieving for offending him by his sins, and in turning from them all to the Lord.

Evan. And would you have a man to do all this truly* before he come to Christ by believing?

Nom. Yea, indeed, I think it is very meet he should.

Evan. Why then, I tell you truly, you would have him to do that which is impossible.† ‡

no ground to think, that the thirsting, therein mentioned, does any way restrict the offer; or that the thirsty, there invited are convinced, sensible sinners, who are thirsting after Christ and his righteousness; which, would leave without the compass of this solemn invitation, not only the far greater part of mankind, but even, of the visible church. The context seems decisive in this point, for the thirsting ones invited, are such, as are "spending money for that which is not bread, and their labor for that which satisfieth not," ver. 1, 2. But convinced, sensible sinners, who are thirsting after Christ and his righteousness, are not spending their money and labor, at that rate, but on the contrary, for that which is bread and satisfieth, namely, for Christ. Wherefore, the thirsting, there mentioned, must be more extensive, comprehending, yea, and principally aiming at, that thirst after happiness and satisfaction, which being natural, is common to all mankind. Men pained with this thirst, (or hunger) are naturally running, for quenching thereof, to the empty creation, and their fulsome lusts; so spending money for that which is not bread, and their labor for that which satisfieth not; their hungry souls find no food, but what is meagre and lean, bad and unwholesome, and cannot satisfy their appetite. Compare Luke 15: 16. In this wretched case, Adam left all mankind, and Christ finds them. Whereupon, the gospel-proclamation is issued forth, inviting them to come away from the broken cisterns, the filthy puddles, to the waters of life, even to Jesus Christ, where they may have bread, fatness, what is good, and will satisfy their painful thirst, John 4: 14. and 6: 35.

* *i. e.* In such a manner, as it shall be true evangelical repentance, and gracious humiliation, sorrow, and turning, acceptable in the sight of God. This question (grounded on Nomista's pretending, that Neophitus had no warrant to believe, unless he had truly repented) supposeth that there is a kind of repentance, humiliation, sorrow for sin, and turning from it, which goes before faith; but that they are not after a godly sort, as the apostle's phrase is, 2 Cor. 7: 11.

† Dyke of Repent. p. 38.

‡ I think it nothing strange, to find the author so very peremptory in this point, which is of greater weight than many are aware of. True repentance, is a turning unto God, a coming back to him again; a returning even unto the Lord, according to an usual Old Testament phrase, found, Hos. 14: 1. and rightly so translated, Isa. 19: 22. But

For first of all, godly humiliation, in true penitents, proceeds from the love of God their good Father, and so from the hatred of that sin which has displeased him, and this cannot be without faith.*

2d. Sorrow and grief for displeasing God by sin, necessarily argue the love of God;† and it is impossible we should ever love God, till by faith we know ourselves loved of God.‡

no man can come unto God, but by Christ, Heb. 7 : 25. "He is able also to save them to the uttermost, that come unto God by him." John 14 : 6. "No man cometh unto the Father, but by me." We must take Christ, in our way to the Father, else it is impossible that we guilty creatures can reach unto him. And no man can come unto Christ, but by believing in him, John 6 : 35. therefore it is impossible, that a man can truly repent, before he believe in Christ. "Him hath God exalted with his right hand, to be a Prince, (or Leader) and a Saviour, for to give repentance to Israel, and forgiveness of sins," Acts 5 : 31. One would think this to be a sufficient intimation, that sinners not only may, but ought to go to him, for true repentance; and not stand off from him, until they get it to bring along with them; especially, since repentance, as well as remission of sin, is a part of that salvation, which he as a Saviour is exalted to give, and consequently, which sinners are to receive and rest upon him for; and likewise, that it is that, by which he, as a Leader, doth lead back sinners even unto God, from whom they were led away, by Adam, the head of the apostacy. And if one inquires about the way of his giving repentance unto Israel, the prophet Zechariah shewed it before, to be by faith, Zech. 12 : 10. "And they shall look upon me whom they have pierced, and they shall mourn."

* This the scripture teacheth, determining in the general, that without faith, one can do nothing acceptable in the sight of God, John 15: 5. "Without me (*i. e.* separate from me) ye can do nothing." Heb. 11: 6. "Without faith, it is impossible to please him:" and particularly, with respect to this case, Luke 7: 37, 38. "And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat—stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet." Ver. 44. "And he turned to the woman, and said unto Simon—Ver. 47. Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little." "It is an argument gathered of the effect following, whereby any thing is proved by signs ensuing." Calv. instit. lib. 3. cap. 7. § 37.

† Dyke on Repent. p. 8, 9.

‡ There is a knowledge in faith, as our divines teach against the Papists; and the scripture maketh manifest, Isa. 53:11. "By his knowledge, shall my righteous servant justify many." Heb. 11:3. "Through faith we understand, that the worlds were framed by the word of God." Now, saving faith, being a persuasion, that we shall have life and salvation by Christ, or, a receiving and resting on him for salvation, includes in it, a knowledge of our being loved of God: the former cannot

3d. No man can turn to God, except he be first turned of God; and after he is turned, he repents: so Ephriam saith, "After I was converted, I repented," Jer. 31: 19.*, † The truth is, a repentant sinner first believes that God will do that which he promiseth, namely, pardon his sin, and take away his iniquity; then he resteth in the hope of it: and from that, and for it, he leaves sin; and will forsake his old course,‡, || because it is displeasing to God; and will do that

be, without the latter. In the mean time, such as the strength or weakness of that persuasion is; the steadiness or unsteadiness of that receiving and resting; just so is this knowledge, clear or unclear; free of, or accompanied with doubtings. They are still of the same measure and degree. So that this is no more, in effect, but that faith in Christ is the spring of true love to God: which, how attained by a guilty soul, men will the better know, if they consider well what it is. The true love of God is not a love to him, only for his benefits, and for our own sake; but a love to him for himself, for his own sake, a liking of, and complacency in, his glorious attributes and perfections, his infinite, eternal, and unchangeable, being, wisdom, power, holiness, justice, goodness, and truth. If a convinced sinner is void of any the least measure of persuasion, of life and salvation by Christ, and of the love of this God to him; but apprehends, as he cannot miss to do in this case, that he hates him, is his enemy, and will prove so at last; this cannot fail of filling his whole soul with slavish fear of God; and how then shall this love of God spring up in one's heart, in such a case? for slavish fear and true love, are so opposite the one to the other, that, according to the measure, in which the one prevails, the other cannot have access. 2 Tim. 1: 7. "God hath not given us the spirit of fear, but of power, of love, and of a sound mind." 1 John 4: 18. "There is no fear in love, but perfect love casteth out fear; because fear hath torment." But when once life and salvation, and remission of sin, is with application believed, by the convinced sinner, and thereby the love of God towards him is known, then, according to the measure of that faith and knowledge, slavish fear of God is expelled; and the heart is kindly drawn to love him, not only for his benefits, but for himself, having a complacency in his glorious perfections. "We love him, because he first loved us." 1 John 4:19. The love of God to us, is the inducement of our love to him; but love utterly unknown to the party beloved, can never be an inducement to him, to love again. Now, in consequence hereof, the sinner's bands are loosed, and his heart, which before was still hard as a stone, though broken in pieces by legal terrors, is broken in another manner, softened, and kindly melted, in sorrow for displeasing this gracious God.

* Stock of repent. p. 20.

† God's turning of a sinner, first brings him to Christ, John 6: 44. "No man can come unto me except the Father, which hath sent me, draw him." See verse 45. And then he comes to God, by Christ, John 14: 6. "No man cometh unto the Father, but by me."

‡ Ibid. page 21.

|| In a right manner, in the manner immediately after mentioned.

which is pleasing and acceptable to him.* So that, first of all, God's favor is apprehended, and remission of sins believed;† then upon that cometh alteration of life and conversation.‡

* "Faith cometh of the word of God; hope cometh of faith; and charity springeth of them both. Faith believes the word; hope trusteth after that which is promised by the word; and charity doth good unto her neighbor." Mr. Patrick Hamilton's articles in Knox's history, p. (mihi) 11.

† Not as that they are pardoned already: but that one must so apprehend the favor of God, as to believe, that God will—pardon his sin, as the author speaks expressly in the premises, from whence this conclusion is drawn; or, that God doth pardon his sin, in the present time. See on page 138, note †. Now, remission of sin, is a part of that salvation, which faith receives and rests on Christ for. See the note on the definition of faith, p. 20. As for the phrase the author useth to express this, it is most agreeable to the scripture-phrase, remission of sins preached. Luke 24:47. Acts 13:38.

‡ Namely, such an alteration, as is pleasing and acceptable in the sight of God, which he has described in the preceding sentence. Otherwise, he has already taught us, that there are notable alterations of life and conversation, which do not proceed from faith; and there are, are not accepted of God. And of these we shall hear more anon.

It will not be amiss here to observe, how our author, in his account of the relation between faith and repentance, treads in the ancient paths, according to his manner.

"It ought to be out of question," saith Calvin, "that repentance does not only immediately follow faith, but also spring out of it. As for them that think that repentance does rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weak an argument, to think so. Christ (say they) and John, in their preachings, do first exhort the people to repentance, &c. A man cannot earnestly apply himself to repentance, unless he know himself to be of God, but no man is truly persuaded, that he is of God, but he that hath first received his grace—no man shall ever reverently fear God, but he that trusteth, that God is merciful to him: no man will willingly prepare himself to the keeping of the law, but he that is persuaded, that his services please him." Instit. book 3. chap. 3. §. 1, 2.

"How soon the Spirit of the Lord Jesus, which God's elect children receive, by true faith, takes possession in the heart of any man, so soon does he regenerate, and renew the same man. So that he begins to hate that which before he loved, and begins to love that which before he hated, and from thence comes that continual battle which is between the flesh and the spirit." Old Confession, art. 13.

"Being in Christ, we must be new creatures so that we must hate and flee that which before we loved and embraced, and we must love and follow that which before we hated and abhorred; all which is impossible to them that have no faith or but a dead faith." Mr. John Davidson's catech, page 29.

Nom. But, sir, as I conceive, the scripture holds forth, that the Lord hath appointed repentance to go before faith: for is it not said, Mark 1:15. "Repent and believe the gospel?"

Evan. To the intent that you may have a true and satisfactory answer to this your objection, I would pray you to consider two things.

1st. That the word repent in the original, signifies a change of our minds from false ways to the right, and of our hearts from evil to good;* † as that son in the gospel said, "He would not go to work in his father's vineyard; yet afterwards," saith the text, "He repented and went," Matth. 21: 29. That is, he changed his mind and went.

"Quest. When I shall ask you then, what is craved of us, after that we are joned to Christ, by faith, and made truly righteous in him? Ye shall answer, We must repent, and become new persons, that we may show forth the virtues of him that hath called us." Ibid. p. 35.

"What is thy repentance? The effect of this faith, working a sorrow for my sins bypast, and purpose to amend in time to come." Mr. James Melvil's catech. in his propine, &c. page 44.

"Repentance unto life, is a saving grace, whereby a sinner out of the true sense of his sin, and apprehension of the mercy of God in Christ; doth, with grief and hatred of his sin, turn from it unto God." Short catech.

"M. This is then thy saying, that unto the time that God hath received us to mercy, and regenerate us by his Spirit, we can do NOTHING but sin; even as an evil tree can bring forth no fruit, but that that is evil. Matth. 7: 17. C. Even so it is." Calvin's Catech. Quest. 117. "He doth receive us into his favor, of his bountiful mercy, through the merits of our Saviour Christ, accounting his righteousness to be ours, and for his sake imputeth not our faults unto us." Ibid. Quest. 118.

"Quest. What is the FIRST fruit of this union?" (namely, of union with Christ by faith) "Ans. A REMISSION of our sins, and IMPUTATION of JUSTICE. Q. Which is the NEXT fruit of our union with him? A. Our SANCTIFICATION and REGENERATION to the image of God." Craig's Catech. *Q.* 24, 25.

"*Q.* What is sanctification? A. Sanctification is a work of God's grace, whereby they—are—renewed in their whole man, after the image of God, having the seeds of REPENTANCE unto life, and of all other saving graces, put into their hearts." Larg. Catech. Q. 75.

"We would beware of Mr. Baxter's order of setting repentance and works of new obedience before justification, which is indeed a new covenant of works." Rutherford's Influences of the life of grace, p. 346.

* Last Annot. on Matth.

† This is taken word for word, out of the English annotations: on Matth. 3: 2. which are cited, for it, by our author, under the name of the last Annotations: because they were printed in the year 1645; about which time, this book also was first published. How the author applies it, will appear anon.

2d. That in those days, when John the Baptist and our Saviour preached, their hearers were most of them erroneous in their minds and judgments. For they being leavened with the doctrine of the Pharisees and Sadducees, of which our Saviour bade his disciples to take heed and beware, Matth. 16: 6, 12. Most of them were of opinion that the Messiah, whom they looked for, should be some great and mighty monarch, who should deliver them from their temporal bondage, as I showed before. And many of them were of the opinion of the Pharisees, who held, that as an outward conformity to the letter of the law was sufficient, to gain favor and estimation from men; so was it sufficient for their justification and acceptation before God, and so consequently to bring them to heaven and eternal happiness. And therefore, for these ends, they were very diligent in fasting and prayer, Luke 18: 12, 14. and very careful to pay tithes of mint, and annise and cummin, and yet did omit the weightier matters of the law, as judgment; mercy, faith, and the love of God, Matth. 23: 23. Luke 11: 42. And so, our Saviour told them, Matth. 23: 25. "They made clean the outside of the cup, and of the platter, but within they were full of extortion and excess."

And divers of them were of opinion of the Sadducees, Acts 23: 8. who held that there was no resurrection, neither angel nor spirit; and so had all their hopes and comfort in the things of this life, not believing any other.

Now our Saviour preaching to these people, said "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." As if he had said, the time set by the prophets for the manifestation of the Messiah is fully come; and his kingdom, which is a spiritual and heavenly kingdom, is at hand: therefore change your minds, from false ways to right, and your hearts from evil to good.* And do not any longer imagine that the Messiah, you look for, shall be one that shall save and deliver you from your temporal enemies; but from your spiritual, that is, from your sins, and from the wrath of God, and from eternal damnation: and therefore put your confidence no longer in your own right-

* The word rendered repent, is to change one's mind and to lay aside false opinions, which they had drunken in, whether from the Pharisees, concerning the righteousness of works, tradition, worship, &c or from the Sadducees, concerning the resurrection, &c. Lucas Brugensis apud Polum Synop. Crit. in Matth. 3: 2.

eousness, though you walk never so exactly according to the letter of the law; but believe the glad tidings that are now brought unto you, to wit, that this Messiah shall save you from sin, wrath, death, the devil, and hell, and bring you to eternal life and glory. Neither let any of you any longer imagine, that there is to be no resurrection of the dead, and so have your hopes only in this life: but believe these glad tidings, that are now brought you, concerning the Messiah; and he shall raise you up at the last day, and give you eternal life. Now, with submission to better judgments, I conceive, that if there be, in the book of God, any repentance exhorted unto, before faith in Christ; or if any repentance go, either in order of nature or time, before faith in Christ; it is only such a repentance as this.*

Nom. But, sir, do you think that there is such a like repentance, that goes before faith in Christ, in men now-a-days?

Evan. Yea indeed, I think there is. As for example: When a profane sensual man (who lives as though, with the Sadducees, he did not believe any resurrection of the dead, neither hell nor heaven) is convinced in his conscience, that if he go on in making a god of his belly, and in minding only earthly things, his end shall be damnation: sometimes such a man doth, thereupon change his mind; and, of a profane man, becomes a strict Pharisee, or (as some call them) a legal professor. But being convinced, that all his own righteousness will avail him nothing, in the case of justification, and that it is only the righteousness of Jesus Christ that is available in that case; then he changeth his mind, and with the apostle, "DESIRES to be found in Christ, not having his own righteousness which is of the law, but that which is

* That the reader may further see, how little weight there is in the objection raised from Mark 1: 15. I subjoin the words of two learned commentators on that text. "Repent ye, turn from the wickedness of your ways and believe. There is a repentance that must go before faith, that is, the applicative of the promise of pardoning mercy to the soul, though true evangelical repentance, which is a sorrow for sin, flowing from the sense of the love of God in Christ, be the fruit and effect of faith." Contin. of Pool's Annot. on the place. "Faith or believing, or order of the work of grace, is before repentance, that being the first and mother-grace of all others; yet, is it here, and in other places, named the latter; first, because, though faith be first wrought, yet repentance is first seen and evidenced," &c. Lightfoot's Harm. 3d part in 4to, p. 164.

through the faith of Christ, even the righteousness which is of God through faith." Phil. 3: 9. Now I conceive, that a man that doth thus, changes his mind from false ways to the right way, and his heart from evil to good, and so consequently doth truly repent.*

Nom. But, sir, do not you hold, that although repentance, according to my definition, goes not before faith in Christ, yet it follows after?

Evan. Yea indeed, I hold, that although it goes not before, as an antecedent of faith; yet it follows as a consequent. For when a man believes the love of God to him in Christ, then he loves God, because he loved him first; and that love constrains him to humble himself at the Lord's footstool, and to acknowledge himself to be less than the least of all his mercies; yea and then will he remember his own evil ways and doings that were not good, and will loathe himself in his own sight for his iniquities, and for his abominations, Ezek.36:31. Yea, and then will he also cleanse himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God, having respect unto all God's commandments, 2 Cor. 7: 1. Psal. 119: 6.†

Nom. Well, sir, I am answered.

5. *Neo.* And truly, Sir, you have so declared, and set forth Christ's disposition towards poor sinners, and so answered all my doubts and objections; that I am now verily persuaded that Christ is willing to entertain me; and surely I am willing to come unto him, and receive him: but alas, I want power.

Evan. But tell me truly, are you resolved to put forth all your power to believe, and so to take Christ?‡

* That is, his repentance is true in its kind, though not saving. There is a change of his mind and heart; in that, upon a conviction, he turns from profanity, to strictness of life, and upon further conviction, from a conceit of his own righteousness, to a desire after the righteousness of Christ: nevertheless, all this is but selfish, and cannot please God; while the man is void of faith. Heb. 11: 6. † See the note * page 109.

‡ His conviction of his lost and undone state, was before represented, in its proper place. After much disputing, whether such a vile and sinful wretch, as he, had any warrant to come to Christ? he appears, in his immediately foregoing speech, to be so far enlightened in the knowledge of Christ, that he is verily persuaded, Christ is willing to entertain him; and to have his heart and will so overcome by divine grace, that he is willing to come unto Christ: yet after all, he, through weakness of judgment, apprehends himself to want power to believe; whereas it is by those very means, that a soul is persuaded and enabled

Neo. Truly, Sir, methinks my resolution is much like the resolution of the four lepers, which sat at the gate of Samaria: for as they said, "If we enter into the city, the famine is in the city, and we shall die there; and if we sit still here, we die also: now therefore let us fall into the host of the Syrians; if they save us, we shall live; and if they kill us, we shall but die." 2 Kings 7: 4. Even so say I in mine heart, if I go back to the covenant of works to seek justification thereby, I shall die there; and if I sit still and seek it no way, I shall die also: now, therefore, though I be somewhat fearful, yet am I resolved to go unto Christ; and if I perish, I perish.*

Evan. Why, now I tell you, the match is made, Christ is yours,† and you are his; this day is salvation come to your house, (your soul I mean) for, what though you have not that power to come so fast to Christ, and to lay such firm hold on him, as you desire? yet coming with such a resolution to take Christ, as you do, you need not care for power to do

too, to believe in Jesus Christ. Hereupon the author, waiving the dispute about his power to believe, wisely asks him, if he was resolved to put forth the power he had? forasmuch as it was evident, from the account given of the present condition of his own soul, that it had felt a day of power, Psal 110: 3. and that he was drawn of the Father, and therefore could come to Christ, John 6: 44. For "effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ." Short. Catech. "Savingly enlightening their minds, renewing, and powerfully determining their wills, so as they—are HEREBY made willing and able." Larg. Catech. Q. 67.

* See the foregoing note. This is the concluding point, in this matter. The man being drawn by efficacious grace, though he is not without doubts and fears, as to the event; yet is no more in doubt whether to embrace the offer, or not. And the inward motion of his heart, breaking through the remaining doubts and fears, after a long struggle, unto Jesus Christ in the free promise; being in itself indiscernible, but to God, and one's own soul: it is agreeable enough to one's way in that case: discovered in that expression of a conquered soul, now am I resolved to go unto Christ, now am I determined to believe; which cannot but represent to him, who deals with the exercised person, the whole soul going out unto Jesus Christ. Hence the match may justly, thereupon, be declared to be made, as our author does in the words immediately following. Thus Job in his distress expresseth his faith, Job 13: 15. "Though he slay me, yet will I trust in him." Compare Acts 11: 23. "That with purpose of heart they would cleave unto the Lord."

† In possession.

it, inasmuch as Christ will enable you to do it;* for is it not said, John 1: 12. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name?"† O therefore, I beseech you, stand no longer disputing: but be peremptory and resolute in your faith, and in casting yourself upon God in Christ for mercy; and let the issue be what it will.‡ Yet, let me tell you, to your comfort, that such a resolution shall never go to hell.‖ Nay, I will say more, if any soul have room in heaven, such a soul shall; for God cannot find in his heart to damn such a one. I might then with as much true confidence say unto you, as faithful John Careless said unto godly John Bradford;§ hearken O heavens, and thou O earth, give ear, and bear me witness at the great day, that I do here faithfully and truly declare the Lord's message unto his dear servant, and singularly beloved John Bradford: saying, John Bradford, thou man so specially beloved of God, "I do pronounce and testify unto thee, in the word and name of the Lord Jehovah, that all thy sins, whatsoever they be, though never so many, grievous, or great, are fully and freely pardoned, released and forgiven thee, by the mercy of God in Jesus Christ, the only Lord and sweet Saviour, in whom thou dost undoubtedly believe: as truly as the Lord liveth, he will not have thee die the death; but hath verily purposed, determined and decreed, that thou shalt live with him forever."

Neo. O sir, if I have as good warrant to apply this saying to myself, as sweet Mr. Bradford had to himself, then I am a happy man.

Evan. I tell you from Christ, and under the hand of the Spirit, that your person is accepted, your sins are done away, and you shall be saved: and if an angel from heaven should

* That is, you need not, holding back your hand, stand disputing with yourself, how you will get power: but with the power given, stretch forth the withered hand; and Christ will strengthen it, and enable you to take a firm hold, John 12: 32. "And I, if I be lifted up from the earth, will draw all men unto me." Isa. 40: 29. "He giveth power to the faint; and to them that have no might, he increaseth strength."

† The power, here mentioned, seems rather to denote right or privilege, (as the original word is rendered in the margin of our Bibles,) than strength or ability.

‡ Goodwin's child of light, p. 196, 199.

‖ See the preceding note, * p. 159.

§ In a letter to him.

tell you otherwise, let him be accursed.* Therefore you may (without doubt) conclude that you are a happy man: for, by means of this your matching with Christ, you are become one with him, and one in him, you "dwell in him, and he in you," 1 John 4: 13. He is your well-beloved, and you are his," Cant. 2:16. So that the marriage union between Christ and you, is more than a bare notion or apprehension of your mind; for it is a special, spiritual, and real union, it is an union between the nature of Christ, God and man, and you;† ‡ it is a knitting and closing, not only of your apprehension with a Saviour, but also of your soul with a Saviour. When it must needs follow, that ‖ you cannot be condemned, except Christ be condemned with you; neither can Christ be saved, except you be saved with him.§ And as by means of corporal marriage, all things become common between man and wife; even so, by means of this spiritual marriage, all things become common between Christ and you: for when Christ hath married his spouse unto himself, he passeth over all his estate unto her; so that whatsoever Christ is, or hath,

* Hooker's poor doubting Christian, p. 51.

† Hooker's soul-union, p. 6, 7, 9, 10.

‡ That is, an union with whole Christ, God Man, 1 Cor. 6:17. "He that is joined to the Lord, is one spirit." Eph. 5. 30. "For we are members of his body, of his flesh and of his bones."

‖ Tindal par. Wick. Mam. p. 75.

§ Jesus Christ and the believer, being one person in the eye of the law; there is no separating of them, in law, in point of life and death. John 14: 19. "Because I live, ye shall live also." I have adventured this once, to add one syllable to the text of the author; and so to read condemned for damned. The words are of the same signification; only, the latter hath an idea of horror affixed to it, which the former has not, and which perhaps it had not neither in the days of our forefathers, when godly Tindal used the expression, as our author informs us. And I take this liberty, the rather that a like expressisn of John Careless, in a letter to William Tyms, seems to me, to run more smooth, by means of the same addition, though I doubt if the word stood so in the original copy. "Christ (saith he) is made unto us holiness, righteousness, and justification; he hath clothed us in all his merits—and taken to himself all our sin—so that if any should be now CONDEMNED for the same, it must needs be Jesus Christ, who hath taken them upon him." The sufferers' mirror, p. 66. and in the old confession of faith, art. 9. according to the ancient copies, it is said, "The clean innocent Lamb of God, was damned in the presence of an earthly judge, that we should be absolved before the tribunal seat of our God." But in the copy standing in Knox's history, reprinted at Edinburgh, anno 1644, it is read condemned."

you may boldly challenge as your own; "He is made unto you, of God, wisdom, righteousness, sanctification, and redemption." 1 Cor. 1:30. And surely, by virtue of this near union it is, that as Christ is called the Lord our righteousness, Jer. 23: 6. Even so is the church called, "The Lord our righteousness," Jer. 33:16. I tell you, man, you may, by virtue of this union, boldly take unto yourself as your own,* Christ's watching, abstinence, travails, prayers, persecutions, and slanders; yea, his tears, his sweat, his blood, and all that ever he did and suffered in the space of three and thirty years, with his passion, death, burial, resurrection and ascension: for they all are yours. And as Christ passeth over all his estate unto his spouse, so does he require that she should pass over all unto him. Wherefore, you now being married unto Christ, must give all that you have of your own unto him; and truly you have nothing of your own but sin, and therefore you must give him that. I beseech you then† say unto Christ with bold confidence, I give to thee my dear husband, my unbelief, my distrust, my pride, my arrogancy, my ambition, my wrath and anger, my envy, my covetousness, my evil thoughts, affections and desires: I make one bundle of these, and all my other offences, and give them unto thee.‡ And thus was Christ made "sin for us, that

* Bernardine Ochinis serm.

† Ibid. in his serm. how a Christian must make his last will.

‡ This gift would indeed be a very unsuitable return, for all the benefits received from Christ, by virtue of the spiritual marriage: if he did not deal with us in the way of free grace; like a physician, who desires nothing of a poor man full of sores, but that he will employ him in the cure of them. But this gift, such as it is; as it is all we have of our own to give; so one needs make no question, but it will be very acceptable. Psal. 55: 22. "Cast thy burden upon the Lord, and he shall sustain thee;" not only the burden of duty, suffering and success, but of sin too, wherewith thou art heavy laden, Matth. 11: 28. We are allowed not only to give him our burden, but to cast it upon him. He knows very well, that all these evils mentioned, and many more, are in the heart of the best; yet doth he say, Prov. 23: 26. "My son, give me thine heart;" notwithstanding of the wretched stuff, he knows to be in it. In the language of the Holy Ghost, these things, as black as they are, are a gift, by divine appointment to be given. Lev. 16: 21. speaking of the scape goat, an eminent type of Christ, he saith, "And Aaron shall confess over him, all the iniquities of the children of Israel, and all their transgressions, in all their sins: and he shall give them upon the head of the goat." Thus the original expresseth what we read, "putting them," &c. view again page 59 note. †

Now, the end, for which the sinner is to give these to Christ, is two-

knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21.* Now, then, saith Luther,† let us compare these things together, and we shall find inestimable treasure. Christ is full of grace, life, and saving health; and the soul is freight-full of all sin, death, and damnation: but let faith come between these two, and it shall come to pass that Christ shall be laden with sin, death and hell: and unto the soul shall be imputed grace, life, and salvation. Who then (saith he) is able to value the royalty of his marriage accordingly? Who is able to comprehend the glorious riches of his grace, where this rich and righteous husband, Christ, doth take unto wife, this poor and wicked harlot, redeeming her from all devils, and garnishing her with all his own jewels.‡ So that you (as the same Luther saith) through the assuredness of your faith in Christ your husband, are delivered from all sins, made safe from death, guarded from hell, and endowed with everlasting righteousness, life, and saving health of this your husband Christ. And therefore you are under a covenant of grace, and freed from the law, as it is the covenant of works; for (as Mr. Ball truly saith) at one and the same time, a man cannot be under the covenant of works, and the covenant of grace.‖

Neo. Sir, I do not yet well know how to conceive of this freedom from the law, as it is the covenant of works; and therefore I pray you make it as plain to me as you can.

fold, (1.) For removing the guilt of them. (2.) For the mortifying them. And though this is not an easy way of mortification, since the way of believing is not easy, but more difficult than all the popish austerities; forasmuch as these last are more agreeable to nature: yet it is indeed the short way to mortification, because the only way, without which, the practice of all other directions, will be but as so many cyphers, without a figure standing on their head, signifying nothing, for true Christian mortification, Acts 15: 9. "Purifying their hearts by faith." Rom. 6: 6. "Knowing this, that our old man is crucified with him." And 8: 13. "If ye through the Spirit, do mortify the deeds of the body, ye shall live." Gal. 5: 24. "And they that are Christ's, have crucified the flesh, with the affections and lusts;" namely, nailing them to the cross of Christ, by faith.

* Thus, namely, by the giving of our sins to him; not by believers, but by his Father, as saith the text, He (not we) "made him to be sin for us." Nevertheless, the Lord's laying our iniquities upon Christ, is good warrant for every believer, to give his sins, in particular, upon him; the latter being a cordial falling in with, a practical approbation, and taking the benefit of the former.

† Christ. Lib. p. 21, 22.

‡ Ibid. p. 24. ‖ On the Cov. p. 15.

Evan. For the true and clear understanding of this point, you are to consider, that when Jesus Christ, the second Adam, had, in the behalf of his chosen, perfectly fulfilled the law, as it is the covenant of works;* divine justice delivered that bond in to Christ, who "utterly cancelled that handwriting." Col. 2:14. So that none of his chosen were to have any more to do with it, nor it with them. And now, you, by your believing in Christ, having manifested, that you are one, who was chosen in him before the foundation of the world, Eph. 1: 4. his fulfilling of that covenant, and cancelling that hand-writing, is imputed to you: and so you are acquitted and absolved from all your transgressions against that covenant, either past, present, or to come†; and so you

* Namely, by doing perfectly, what is demanded to be done, by virtue of its commanding power; and suffering completely, what it demanded to be borne by virtue of its condemning power.

† Although believers, in the first moment of their union with Christ by faith, are delivered from the law, as it is the covenant of works; and therefore their after-sins, neither are, nor can be, formally, transgressions of that covenant: yet they are interpretatively so; giving a plain proof of what they would have done against that covenant, had they been under it still. And forasmuch as they could never have been freed from it; had not the glorious Mediator wrought their deliverance, by fulfilling it in their room and stead: all their sins whatsoever, from their birth to their death, after, as well as before, their union with Christ, were charged upon him, as transgressions against that covenant; and as such are pardoned to them, in their justification. Even as, who redeems a slave, must pay in proportion to the service, which it is supposed, he would have done his master, during life: and the slave is loosed, from all obligation to these several pieces of service unto that master, upon the ransom paid, in compensation of all and every one of them. And thus our author saith, that a believer, in his justification, is acquitted from all his transgressions against the covenant of works, not only past and present, but to come. So that he leaves no ground to question, but to come. So that he leaves no ground to question, but Christ satisfied for all the sins of believers whatsoever, whether in their state of regeneracy, or irregeneracy. Nor does he make the least insinuation, that the sins of believers, after their union with Christ, are not properly transgressions of that law, which was (yea, and to unbelievers still is) in the covenant of works; but, on the contrary, expressly teaches, that it is the very same law of the ten commands, which is the law of Christ, and which the believer transgresseth, that was, and is in the covenant of works. And although the revenging wrath of God, and eternal death, are not threatened against the sins of believers, after their union with Christ; and that for this one reason, that that wrath, and that death (the eternity whereof rose not from the nature of the thing, but the infirmity of the sufferer, and therefore could have no place in the Son of God) were not only threatened before, but

are justified, as the apostle saith, "Freely by his grace, through the redemption that is in Jesus Christ," Rom. 3:24.

6. *Ant.* I pray you, sir, give me leave to speak a word by the way; was not he justified before this time?

Evan. If he did not believe in Christ before this time, as I conceive he did not; then certainly he was not justified before this time.

Ant. But, sir, you know, as the apostle saith, "It is God that justifieth;" and God is eternal: and as you have showed, Christ may be said to have fulfilled the covenant of works from all eternity: and if he be Christ's now, then was he Christ's from all eternity. And therefore, as I conceive, he was justified from all eternity.

Evan. Indeed God is from all eternity: and in respect of God's accepting of Christ's undertaking to fulfil the covenant of works, he fulfilled it from all eternity: and in respect of God's electing of him, he was Christ's from all eternity.* And therefore it is true in respect of God's decree, he was justified from all eternity;† and he was justified meritoriously in the death and resurrection of Christ:‡ but yet

executed too upon their surety, Jesus Christ, to whom they are united: it is manifest there was great need of Christ's being made a curse, for those sins of believers, as well as for those preceding their union with him. * Bolton's true bounds, p. 289.

† The sentence of justification, was as it were conceived in the mind of God, by the decree of justifying. Gal. 3: 8. "The scripture foreseeing that God would justify the heathen through faith." Ames. Med. cap. 37. § 9. "In which sense, grace is said to be given us in Christ, before the world began, 2 Tim. 1:9, Turret. Loc. 16. Q. 9. Th. 11. "Sins were pardoned from eternity in the mind of God." Rutherford's Exerc. Apolog. Ex. 1. C. 2. § 21. p. 53. The same Rutherford adds, "It is one thing for a man to be justified in Christ, and that from eternity; and another, for a man to be justified in Christ in time, according to the gospel covenant. Faith is not so much as the instrument of the eternal and immanent justification and remission of sins." Ibid. p. 55.

‡ "Justification may be considered, as to the execution of it in time: and that again, either as to the purchase of it, which was made by the death of Christ on the cross, concerning which it is said, Rom. 5: 9, 10. That we are justified and reconciled to God, by the blood of Christ; and that Christ reconciled all things unto God, by the blood of the cross, Col. 1: 20. And elsewhere, Christ is said to be raised again for our justification, Rom. 4:25. Because, as in him dying, we died; so in him raised again and justified, we are justified; that is, we have a certain and undoubted pledge and foundation of our justification. Or as to the application of it, &c. Turret. ubi sup. The sentence of justification was pronounced in Christ, our head, risen from the dead, 2 Cor. 5:19. Ames. ubi sup. We were virtually

he was not justified actually till he did actually believe in Christ; for saith the apostle, Acts 13:39. "By him, all that believe are justified."* So that in the act of justifying, faith and Christ must have a mutual relation, and must always concur and meet together; faith as the action which apprehendeth; and Christ the object which is apprehended: for neither doth Christ justify without faith, neither doth faith, except it be in Christ.†

Ant. Truly, sir, you have indifferently well satisfied me in this point: and surely, I like it marvellous well, that you conclude no faith justifieth, but that, whose object is Christ.

Evan. The very truth is, though a man believe that God is merciful and true to his promise, and that he hath his elect number from the beginning; and that he himself is one of that number: yet if this faith do not eye Christ, if it be not in God as he is in Christ, it will not serve the turn: for God cannot be comfortably thought upon out of Christ our Mediator:‡ for if we find not God in Christ, saith Calvin,‖ salvation cannot be known. Wherefore Neophitus, I will say unto you, as sweet Mr. Bradford said unto a gentlewoman in your case, thus then, if you would be quiet and certain in conscience, then let your faith burst forth through all things; not only that you have within you, but also whatsoever is in

justified, especially when Christ, having finished the purchase of our salvation, was justified, and we in him, as our head. 1 Tim. 3: 16. 2 Cor. 5: 19. Essen. Com. Cap. 15. § 25.

* "Actual justification is done in time, and follows faith." Turret. Loc. 16. Q. 9. Th. 3. "Justification is done formally when an elect man, effectually called, and so apprehended of Christ, apprehends Christ again." Rom. 8: 39. Essen. ubi sup. "The sentence of justification is pronounced virtually, from that first relation, which ariseth from faith. Rom. 8: 1. Ames. ubi sup.

Upon the whole, it is evident, our author keeps the path trodden by orthodox divines on the subject. And though, in order to answer the objections of his adversary, he useth the school-terms, of being justified in respect of God's decree, meritoriously, and actually; agreeable to the practice of other sound divines: yet, otherwise he begins and ends his decision of this controversy, by asserting in plain and simple terms, without any distinction at all, that a man is not justified, before he believe, or without faith. So his answer amounts just to this, that "God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them," Westm. Confess. Chap. 11. art. 4.

† Mr. John Fox upon election.

‡ Dr. Sibbs' soul's conflict, p. 55.

‖ Inst. p. 155.

heaven, earth and hell; and never rest until it come to Christ crucified, and the eternal sweet mercy and goodness of God in Christ.

7. *Neo.* But, sir, I am not satisfied concerning the point you touched before: and therefore, I pray you proceed to show me how far forth I am delivered from the law, as it is the covenant of works.

Evan. Truly as it is the covenant of works, you are wholly and altogether delivered and set free from it; you are dead to it, and it is dead to you; and if it be dead to you, then it can do you neither good nor hurt; and if you be dead to it, you can expect neither good nor hurt from it.* Consider,

* Concerning the deliverance from the law, which, according to the scripture, is the privilege of believers, purchased unto them by Jesus Christ; there are two opinions equally contrary to the word of God, and to one another. The one, of the legalist, that believers are under the law, even as it is the covenant of works: the other of the Antinomian, that believers are not at all under the law, no, not as it is a rule of life. Between these extremes, both of them destructive of true holiness and gospel obedience, our author, with orthodox divines, holds the middle path, asserting that believers are under the law, as a rule of life, but free from it, as it is the covenant of works. To be delivered from the law, as it is the covenant of works, is no more, but to be delivered from the covenant of works; and the asserting, that believers are delivered from the law, as it is the covenant of works, does necessarily import, that they are under the law, in some other respect thereto contradistinguished: and forasmuch as the author teaches, that believers are under the law, as it is the law of Christ, and a rule of life to them, it is reasonable to conclude, that to be it. He must needs, under the term, the covenant of works, understand and comprehend, the law of the ten commands: because no man, understanding what the covenant of works is, can speak of it, but he must, under that term, understand and comprehend the ten commands, even as none can speak of a man, with knowledge of the sense of that word, but under that term, must understand and comprehend an organic body, as well as a soul. But it is manifest, that the law of the ten commands, without the form of the covenant of works upon it, is not the thing he understands by that term, the covenant of works. Neither is the form of the covenant of works, (which is no more the covenant itself, than the soul without the body is the man,) essential to the ten commands, so that they cannot be without it. See p. 20. note. If it be said, that the author, by the covenant of works, understands the moral law, as it is defined Larg. Catech. Q. 92. it is granted; but then, it amounts to no more, but, that by the covenant of works, he understands the covenant of works; for by the moral law there, is understood the covenant of works, as has been already evinced, page 24, note.

The doctrine of believers' freedom from the covenant of works, or from the law as that covenant, is of greatest importance, and is ex-

man, I pray you, that, as I said before, you are now under another covenant, to wit, the covenant of grace; and you

pressly taught. Larg. Catech. Q. 97. "They that are regenerate, and believe in Christ, be delivered from the moral law, as a covenant of works. Rom. 6: 14. Rom. 7: 4, 6. Gal. 4: 4, 5. Westm. Confess. chap. 19. art. 6. "True believers be not under the law, as a covenant of works." To these I subjoin one testimony, from the Pract. Use of sav. knowledge, Tit. for strengthening the man's faith, &c. Rom. 8. "Albeit the apostle himself, (brought in here for example's cause) and all other true believers in Christ, be, by nature, under the law of sin and death, or under the covenant of works, (called the law of sin and death, because it bindeth sin and death upon us, till Christ set us free,) yet the law of the spirit of life in Christ Jesus, or the covenant of grace (so called because it doth enable and quicken a man to a spiritual life through Christ) doth set the apostle, and all true believers free from the covenant of works, or the law of sin and death." See more Tit. for convincing a man of judgment by the law. Para. 2. and last, and Tit. Evidences of true faith.

Now, delivering from a covenant, being the dissolution of a relation, which admits not of degrees; believers being delivered from the covenant of works, must be wholly and altogether set free from it.

This appears also from the believer's being dead to it, and it dead to him, of which before, at large.

There is a two-fold death competent to a believer, with respect to the law, as it is the covenant of works; and so to the law as such, with respect to the believer. (1.) The believer is dead to it really, and in point of duty, while he carries himself as one who is dead to it. And this I take to be comprehended in that saying of the apostle, Gal. 2: 19. "I through the law, am dead to the law." In the best of the children of God here, there are such remains of the legal disposition, and inclination of heart, to the way of the covenant of works; that as they are never quite free of it in their best duties, so at some times their services smell so rank of it, as if they were alive to the law, and still dead to Christ. And sometimes the Lord, for their correction, trial and exercise of faith, suffers the ghost of the dead husband, the law, as a covenant of works, to come in upon their souls, and make demands on them, command, threaten, and affright them, as if they were alive to it, and it to them. And it is one of the hardest pieces of practical religion, to be dead to the law in such cases. This death to it, admits of degrees, is not alike in all believers, and is perfect in none, till the death of the body. But of this kind of death to the law, the question proceeds not here. 2. The believer is dead to it relatively, and in point of privilege; the relation between him and it is dissolved, even as the relation between a husband and wife is dissolved by death, Rom. 7: 4. Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another." This can admit of no degrees, but is perfect in all believers: so that they are wholly and altogether set free from it, in point of privilege, upon which the question here proceeds; and in this respect, they cannot expect neither good nor hurt from it.

cannot be under two covenants at once, neither wholly, nor partly: and therefore, as, before you believed, you were wholly under the covenant of works, as Adam left both you and all his posterity after his fall; so now, since you have believed, you are wholly under the covenant of grace. Assure yourself then, that no minister or preacher of God's word, has any warrant to say unto you hereafter, either do this and this duty, contained in the law; and avoid this and this sin, forbidden in the law; and God will justify thee, and save thy soul: or do it not, and he will condemn thee, and damn thee:* No, no, you are now set free, both from the commanding and condemning power of the covenant of works.† So that I will

* See pag. 116, note. "Believers be not under the law, as a covenant of works, to be thereby justified or condemned." Westm. Confess. Chap. 19. Art. 6.

† From the general conclusion already laid down and proved, namely, that believers are wholly and altogether set free from the covenant of works, or from the law as it is that covenant, this necessarily follows. But to consider particulars, for further clearing of this weighty point, (1.) That the covenant of works has no power to justify a sinner, in regard of his utter inability to pay the penalty, and to fulfil the condition of it, is clear from the apostle's testimony, Rom. 8: 3. "What the law could not do, in that it was weak through the flesh, God sending his own Son," &c. (2.) That the believer is not under the condemning power of it, appears from Gal. 3: 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." Rom. 8: 1. "There is therefore now no condemnation to them which are in Christ Jesus." Ver. 33, 34. "It is God that justifieth: who is he that condemneth?" (3.) As to its commanding power, believers are not under it neither. For, 1. Its commanding, and condemning power, in case of transgression, are inseparable. For, by the sentence of that covenant; every breaker of its commands, is bound over to death, Gal. 3: 10. "Cursed is every one that continueth not in all things, which are written in the book of the law, to do them." And whatsoever it saith, it saith to them who are under it, Rom. 3: 19. Therefore, if believers be under its commanding power, they must needs be under its condemning power, yea, and actually bound over to death; forasmuch as they are, without question, breakers of its commands, if they be indeed under its commanding power.

2. If, as to any set of men, the justifying and condemning power be removed from that law, which God gave to Adam, as a covenant of works, and to all mankind in him: Then the covenant form of that law is done away, as to them; so that there is not a covenant of works in being unto them, to have a commanding power over them. But such is the case of believers, that law can neither justify them, nor condemn them: therefore there is no covenant of works in being between God and them, to have a commanding power over them; our

say unto you, as the apostle saith unto the believing Hebrews, Heb. 12: 18, 22, 24. "You are not come to Mount Sinai, that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; but you are come unto Mount Zion, the city of the living God; and to Jesus the Mediator of the new covenant." So that (to speak with holy reverence) God cannot, by virtue of the covenant of works, either require of you any obedience, or punish you for any disobedience: no, he cannot, by virtue of that covenant, so much as threaten you, or give you an angry word, or show you an angry look: for indeed he can see no sin in you, as a transgression of that covenant; for saith the apostle, "where there is no law, there is no transgression," Rom. 4: 15.*

Lord Jesus "blotted out the hand-writing, took it out of the way, nailing it to his cross," Col. 2: 14.

3. Believers are dead to the law, as it is the covenant of works, and married to another, Rom. 7: 4. Therefore they are set free from the commanding power of the first husband, the covenant of works.

4. They are not under it, Rom. 6: 14. Ye are not under the law, but under grace:" How then can it have a commanding power over them?

5. The consideration of the nature of the commands of the covenant of works; may sufficiently clear this point. Its commands bind to perfect obedience, under the pain of the curse, which, on every slip, is bound upon the transgressor, Gal. 3: 10. "Cursed is every one that continueth not in all things," &c. But Christ hath redeemed believers from the curse, ver. 13. and the law they are under speaks in softer terms, Psal. 89: 31, 32. "If they break my statutes, then will I visit their transgression with the rod," &c. Moreover, it commands obedience, upon the ground of the strength to perform, given to mankind in Adam, which is now gone; and affords no new strength; for there's no promise of strength for duty, belonging to the covenant of works. And to state believers under the covenant of works, to receive commands for their duty, and under the covenant of grace, for the promise of strength to perform; looks very unlike to the beautiful order of the dispensation of grace, held forth to us in the word, Rom. 6: 14. "Ye are NOT under the law, BUT under grace."

Lastly. Our Lord Jesus put himself under the commanding power of the covenant of works, and gave it perfect obedience, to deliver his people from under it, Gal. 4: 4, 5. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." That they, then, should put their necks under that yoke again, cannot but be highly dishonoring to this crucified Christ, who disarmed the law of its thunders, defaced the obligation of it, as a covenant, and, as it were, ground the stones upon which it was wrote, to powder. Charnock, vol. 2. p. 531.

* And therefore, since there is no covenant of works (or law of works, as it is called, Rom. 3: 27.) between God and the believer; it is manifest there can be no transgressing of it, in their case. God re-

And therefore, though hereafter you do, through frailty, transgress any of all the ten commandments;* yet do you not thereby transgress the covenant of works; there is no such covenant, now, between God and you.†

And therefore, though hereafter you shall hear such a voice as this, If thou wilt be saved, keep the commandments; or, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them;" nay, though you hear the voice of thunder, and a fearful noise; nay, though you see blackness and darkness, and feel a great tempest; that is to say, though you hear us that are preachers, according to our commission, Isa. 58: 1. "Lift up our voice like a trumpet," in threatening hell and damnation to sinners, and transgressors of the law: though these be the words of God, yet are you not to think that they are spoken to you.‡ No, no, the apostle assures you, that "there is no condemnation to them that are in Christ Jesus," Rom. 8: 1. Believe it, man, God never threatens eternal death, after he hath given to a man eternal life.‖ Nay, the truth is, God never speaks to a believer out of Christ; and in Christ, he speaks not a word in the terms of the covenant of works.§ And if the law,

quires obedience of believers; and not only threatens them, gives them angry words and looks, but brings heavy judgments on them, for their disobedience; but the promise of strength, and penalty of fatherly wrath only, annexed to the commands requiring obedience to them, and the anger of God against them, purged of the curse; do evidently discover, that none of these come to them, in the channel of the covenant of works.

* And though all the sins of believers are not sins of daily infirmity; yet they are all, sins of frailty, Gal. 5:17. "For the flesh lusteth against the spirit, and the spirit against the flesh; so that you cannot do the things that ye would." Rom. 7: 19. "The evil which I would not, that I do." See ver. 15, 17. and 6: 12.

† Thus far of the believer's complete deliverance from the covenant of works, or from the law, namely, as it is the covenant of works. Follows the practical use to be made of it, by the believer. And, 1. in hearing of the word.

‡ Though they are God's own sayings, found in his written word; and spoken, by his servants, as having commission from him for that effect: yet, forasmuch as they are the language of the law, as it is his covenant of works; they are directed only to those, who are under that covenant, Rom. 3: 19. and not to believers, who are not under it.

‖ And to believers he hath given eternal life already, according to the scripture. See p. 116, note.

§ Follows II. The use of it, in conflicts of conscience, with the law, in its demands; sin in its guilt; Satan in his accusations; death in its terrors.

of itself, should presume to come into your conscience, and say, herein, and herein, thou hast transgressed, and broken me; and therefore thou owest so much, and so much to divine justice, which must be satisfied, or else I will take hold on thee: then answer you and say, O law, be it known unto thee, that I am now married unto Christ, and so I am under covert;* and therefore if you charge me with any debt, thou must enter thine action against my husband Christ, for the wife is not sueable at the law, but the husband: but the truth is, I through him am dead to thee, O law, and thou art dead to me; and therefore justice has nothing to do with me, for it judgeth according to the law.† ‡ And if it yet reply and say,

* Greenham's afflicted conscience, p. 70.

† Bern. Ochin, in his serm. how to answer before the judgment seat.

‡ He begins with the conflict with the law: for as the apostle teacheth, "The sting of death is sin, and the strength of sin is the law," 1 Cor. 15: 56. While the law retains its power over a man, death has its sting, and sin its strength, against him; but if once he is dead to the law, wholly and altogether set free from it, as it is the covenant of works; then sin hath lost its strength, death its sting, and Satan his plea against him. That the author still speaks of the law, as it is the covenant of works, from the commanding and condemning power of which believers are delivered; and no otherwise; cannot reasonably be questioned; since he is still pursuing the practical use of the doctrine, and not it as such: and having before spoken of it, as acting by commission from God, he treats of it, here, as acting (as it were) of its own proper motion, and not by any such commission. To those who are under the law, the law speaks its demands and terrors, as sent from God; but to believers, who are not under it, it cannot so speak, but of itself. Rom. 8: 15. "For ye have not received the spirit of bondage again to fear."

Now, in the conflict the believer has with the law or covenant of works, the author puts two cases; in which the conscience needs to be soundly directed, as in cases of the utmost weight.

The first case is this, the law attempting to exercise its condemning power over him, accuseth him of transgression, demands of him satisfaction to the justice of God for his sin, and threatens to hale him to execution. In this case, the author dare not advise the afflicted to say, with the servant in the parable, Matth. 18: 26. "Have patience with me, and I will pay thee all:" but he teacheth him to devolve his burden wholly upon his Surety. He bids him plead, that since he is married to Christ, whatever action the law may pretend to be competent to it, for the satisfaction of justice, upon the account of his sin, it must lie between the law and Christ, the husband: but that in very deed, there remains no place for such action; forasmuch as, through Jesus Christ's suffering and satisfying to the full, he is set free from the law, and owes nothing to justice, nor to the law, upon that score. If any man will

aye, but "Good works must be done, and the commandments must be kept, if thou wilt obtain salvation;"* then answer

adventure to deal in other terms, with the law in this case, his experience will at length sufficiently discover his mistake. Now, it is manifest, that this relates to the case of justification.

* Here is the second case, namely, the law attempting to exercise its commanding power over the believer, requires him to do good works, and to keep the commandments, if he will obtain salvation. This comes in natively, in the second place. The author could not, reasonably, rest satisfied, with the believer's being delivered from the curse of the covenant of works, from the debt owing to divine Justice, according to its penal sanction; if he had, he would have left the afflicted still in the lurch, in the point of justification, and of inheriting eternal life; he would have proposed Christ to him, only as a half Saviour, and left as much of the law's plea behind, without an answer, as would have concluded him incapable of being justified before God, and made an heir of eternal life: for the law as it is the covenant of works, being broken, hath a twofold demand on the sinner, each of which must be answered, before he can be justified. The one is a demand of satisfaction for sin, arising from, and according to its penal sanction: this demand was made in the preceding case, and solidly answered. But there remains yet another, namely the demand of perfect obedience, arising from, and according to, the settled condition of that covenant: and the afflicted must have wherewith to answer it also: otherwise he shall still sink in deep mire, where there is no standing. For as no judge can absolve a man, merely on his having paid the penalty of a broken contract, to which he was obliged by the fulfilling of the condition: so no man can be justified before God, nor have a right to life, till this demand of the law be also satisfied in his case. Then, and not till then, is the law's mouth stopped, in point of his justification. Thus Adam, before his fall, was free from the curse; yet neither was, nor could be justified, and entitled to life, until he had run the course of his obedience, prescribed him, by the law as the covenant of works. Accordingly, we are taught, that God justifieth sinners, not only by imputing the satisfaction, but also the OBEDIENCE of Christ unto them. Westm. Confess. Chap. 11. Art. 1. And that justification is an act of God's free grace, wherein he (not only) pardoneth all our sins, (but accepteth us as righteous in his sight.) Short. Catech.

Here then is the second demand of the law, namely, the demand of perfect obedience, respecting the case of justification, no less than the demand of satisfaction for sin. And it is proposed in such terms, as the scripture useth to express the self same thing. Luke 10: 28. "This do, and thou shalt live." Matth. 19: 17. "If thou wilt enter into life, keep the commandments." In both which passages, our Lord proposeth this demand of the covenant of works, for the conviction of the proud Legalists with whom he there had to do. And the truth is, that the terms, in which this demand stands here conceived, are so very agreeable to the style and language of the covenant of works, expressed in these texts and elsewhere, that the law without receding in the least from the propriety of expression, might have addressed innocent Adam, in the

you, and say, I am already saved,* before thou camest; there-

very same terms; changing only the word salvation into life, because he was not yet miserable; and so saying to him, good works must be done, and the commandments must be kept, if thou wilt obtain life. What impropriety there could have been in this saying, while as yet, there was no covenant known in the world, but the covenant of works, I see not. Even innocent Adam was not, by his works, to obtain life, in the way of proper merit; but in virtue of compact only.

Now, this being the case, one may plainly perceive, that in the true answer to it, there can be no place for bringing in any holiness, righteousness, good works, and keeping of the commandments, but Christ's only: for nothing else can satisfy this demand of the law. And if a believer should acknowledge the necessity of his own holiness and good works, in this point; and so set about them, in order to answer this demand; then he should grossly and abominably pervert the end, for which the Lord requires them of him; putting his own holiness and obedience, in the room of Christ's imputed obedience. And so should he fix himself in the mire, out of which he could never escape, until he gave over that way, and betook himself again to what Christ alone has done, for satisfying this demand of the law. But that the excluding of our holiness, good works, and keeping of the commandments, from any part in this matter, militates nothing against the absolute necessity of holiness in its proper place, (without which, in men's own persons, no man shall see the Lord) is a point too clear among sound Protestant divines, to be here insisted upon.

And hence our author could not instruct Neophitus to say, in this conflict with the law or covenant of works, it is my sincere resolution, in the strength of grace, to follow peace with all men, and holiness. Neither would any sound Protestant divine, have put such an answer into the mouth of the afflicted in this case: knowing that our evangelical holiness and good works, (supposing we could attain unto them before justification) would be rejected by the law, as filthy rags: forasmuch as the law acknowledgeth no holiness, no good works, no keeping of the commandments, but what is every way perfect; and will never be satisfied with sincere resolutions, to do, in the strength of grace to be given; but requires doing in perfection, in the strength of grace given already. Gal. 3: 10. Therefore our author sends the afflicted unto Jesus Christ, the surety, for all that's demanded of him by the law or covenant of works; and teaches him, in this case, to plead Christ's works and keeping of the commandments: and this is the only safe way, which all true Christians will find themselves obliged to take, at long run, in this conflict.

The difficulty raised on this head, is owing to that antiscriptural principle, that believers are under the commanding power of the covenant of works, which is overthrown before.

The case itself, and the answer to it at large, are taken from Luther, sermon of the lost sheep, page (mihi) 77,78, and sermon upon the hymn of Zacharias, page (mihi) 50.

* Saved, to wit, really, though not perfectly; even as a drowning man is saved, when his head is got above the water, and he, leaning on his

deliverer, is making towards the shore: in this case, the believer has no more need of the law, or covenant of works, than such a man has, of one, who, to save him, would lay a weight upon, that would make him sink again beneath the stream. Observe the manner of speaking and reasoning used upon this head, Tit. 3: 5. "Not by works of righteousness, which we have DONE, but according to his mercy he SAVED us, by the washing of REGENERATION, and RENEWING of the Holy Ghost." Eph. 2: 8, 9, 10. "For by grace ARE ye SAVED, through faith—not of WORKS, lest any man should boast. FOR we are his workmanship, created in Christ Jesus, UNTO good works." Here; (1) It is undeniable, especially according to the original words, that the apostle asserts believers to be saved already. (2.) Denying that we are saved by works, which we have done, he plainly enough intimates, that we are saved by the works, which Christ hath done. (3.) He argues against salvation by our works, upon this very ground, that our good works are the fruit following our being saved, and the end for which we are saved. Thus he, at once, overthrows the doctrine of salvation by our good works, and establishes the necessity of them, as of breathing, and other actions of life, to a man saved from death. (4.) He showeth that inherent holiness is an essential part of salvation, without which, it can no more consist, than a man, without a reasonable soul: for, according to the apostle, we are saved by our being regenerated, renewed, created in Christ Jesus, unto good works. And so is our justification also, with all the privileges depending thereupon. In one word, the salvation bestowed on believers, comprehends both holiness and happiness. Thus the apostle Peter disapproves that principle (Acts 15: 1. "Except ye be circumcised after the manner of Moses, ye cannot be saved,") from his own observation of the contrary, namely, that God purified the hearts of the Gentiles by faith, ver. 9. Adding for the part of the Jews, who were circumcised, ver. 11. "We believe that through the grace of the Lord Jesus Christ, we shall be saved even as they," that is, Even as they were saved, to wit, by faith without the works of the law. And the apostle Paul encountering the same error, carries on the dispute in these terms, that a man is not justified by works, Gal. chap. 2 and 3. From whence one may conclude, that justification does no further differ from salvation, in the scripture sense, than an essential part from the whole.

This is the doctrine of holy Luther, and of our author after him, upon this head, here and elsewhere. And the disuse of this manner of speaking, and in setting of salvation so far from justification, as heaven is from earth, are not without danger, as leaving room for works to obtain salvation.

"They that believe have already everlasting life, and therefore undoubtedly are justified and holy, without all their own labor." Luther chos. serm. sermon 10. p. (mihi) 113. How has God then remedied thy misery? He has forgiven all my sins, and freed me from the reward thereof, and made me righteous, holy, and happy, to live for ever, and that of his free grace alone, by the merits of Jesus Christ, and working of the Holy Ghost." Mr. James Melvil's Catech. propine of a pastor, page 44. "Now, being made truly and really partakers of Christ, and his righteousness by faith only, and so justified, saved, and counted truly righteous—we are to see, what God craveth of us in

fore I have no need of thy presence,* for in Christ I have all things at once: neither need I any thing more than is necessary† to salvation.‡ He is my righteousness, my trea-

our own part, to witness our thankfulness." Mr. John Davidson's Catech. p. 27. see palat. Catech. Q. 86. "God delivereth his elect out of it, (viz. the estate of sin and misery,) and bringeth them unto an estate of salvation by the second covenant." Larg. Catech. Q. 30. And surely one cannot be in a state of salvation, who is not really saved: more than one can be in a state of health and liberty, who is not really saved from sickness and slavery. "Those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call; by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation—Effectually drawing them to Jesus Christ." Westm. Confess. Chap. 10. Art. 1. Whence one may easily perceive, that a sinner, drawn to Jesus Christ, is saved; though not yet carried to heaven.

* A good reason, why a soul united to Jesus Christ, and already saved by him, really though not perfectly, hath no need of the presence of her first husband the law, or covenant of works; namely, because she hath, in Christ her head and present husband, all things necessary to save her perfectly, that is, to make her completely holy and happy. If it were not so, believers might yet despair of attaining to it: since Christ shareth his office of Saviour with none; neither is there salvation in any other, whether in whole or in part, Acts 4:12. But surely believers have all that is necessary to complete their salvation in Jesus Christ: forasmuch as he of God is made unto us wisdom, and righteousness, and sanctification, and redemption; in the compass of which, there is sufficient provision for all the wants of all his people. It is the great ground of their comfort, that it "pleased the Father, that in Him should all fulness dwell," Col. 1:1. And it becomes them, with their whole hearts to approve of the design and end of that glorious and happy constitution; to wit, that "he that glorieth, glory in the Lord," 1 Cor. 1:31. It is true, that fulness is so far from being actually conveyed, in the measure of every part, into the persons of believers, at once; that the stream of conveyance will run through all the ages of eternity, in heaven, as well as on earth. Nevertheless, whole Christ, with all his fulness, is given to them, at once: and therefore they have all necessary for them, at once, in him as their head. 1 Cor. 3: 21. "All things are yours." Philip. 4: 18. "I have all, and abound." 2 Cor. 6: 10. "As having nothing, yet possessing all things." Col. 2:10. "And ye are complete in Him, which is the Head."

† Luther choice serm. p. 99, 100, 101.

‡ But are not personal holiness, and godliness, good works, and perseverance in holy obedience, justled out, at this rate, as unnecessary? no, by no means. For Christ is the only fountain of holiness, and the cause of good works, in those who are united to him: so that, where union with Christ is, there is personal holiness infallibly, there they do good works, (if capable of them,) and persevere therein: and where it is not, all pretences to these things are utterly vain. Therefore are ministers directed, to prosecute such doctrines, and make choice of

such uses, especially, "As may most draw souls to Christ, the fountain of light, holiness, and comfort." Directory, Tit. Of the preaching of the word. "As we willingly spoil ourselves of all honor and glory of our own creation and redemption, so do we also of our regeneration and sanctification; for of ourselves we are not sufficient to think one good thought: but he who has begun the work in us, is only he that continues us in the same, to the praise and glory of his undeserved grace. So that the cause of good works, we confess to be not our free will, but the Spirit of the Lord Jesus, who dwelling in our hearts by true faith, brings forth such works, as God has prepared for us to walk in. For this we most boldly affirm, that blasphemy, is to say, that Christ abides in the hearts of such, as in whom there is no spirit of sanctification." Old Confess. Art. 12, 13. "M. What is the effect of thy faith? C. That Jesus Christ his Son came down into this world, and accomplished ALL things, which were necessary for our SALVATION." The manner to examine children, &c. Quest. 3. "Whether we look to our justification or sanctification, they are wholly wrought and perfected by Christ, in whom we are complete, howbeit after a diverse sort," Mr. John Davidson's Catechism, p. 34. The truth is, personal holiness, godliness, and perseverance, are parts of the salvation already bestowed on the believer; and good works begun, the necessary fruit thereof. See the preceding note, and p. 116, note. And he hath, in Christ his head, what infallibly secures, the conservation of his personal holiness and godliness; his bringing forth of good works still, and perseverance in holy obedience; and the bringing of the whole to perfection in another life, and so completing the begun salvation. If men will, without warrant from the word, restrain the term salvation to happiness in heaven; then all these, according to the doctrine here taught, are necessary to salvation, as what of necessity must go before it, in subjects capable; since, in a salvation carried on by degrees, what is, by the unalterable order of the covenant, first conferred on a man, must necessarily go before that, which by the same unalterable order is conferred on him in the last place. But, in the sense of Luther and our author, all these are comprehended in the salvation itself. For justifying of which, one may observe, that when the salvation is completed, they are perfected: and the saints in glory work perfectly good works, without interruption, throughout all eternity: for they were the great end, God designed to bring about by the means of salvation. To the scripture texts adduced, in the preceding note, add 2 Tim. 2: 10. "I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory." Here is a spiritual salvation, plainly distinguished from eternal glory. Compare 1 Pet. 1: 8, 9, "Believing, ye rejoice, receiving the end of your faith, even the salvation of your souls." This receiving of salvation, in the present time, is but the accomplishment of that promise, in part, Acts 16: 31. "Believe on the Lord Jesus Christ, and thou shalt be saved," which, I make no question, bears a great deal of salvation, communicated on this side death, as well as beyond it, Matth. 1: 21. "He shall save his people from their sins." Thus salvation comprehends personal holiness and godliness. And the scripture holds out good works, as things that accompany salvation, Heb 6: 9. And as the fruit of it, Luke 1: 71, 74, 75. "That we should be saved

sure and my work;* I confess, O law, that I am neither godly, nor righteous;† but yet this I am sure of, that he is godly and righteous for me.‡ And to tell the truth, O law, I am now with him in the bride-chamber, where it maketh no matter‖ what I am, or what I have done; but what Christ my

from our enemies, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." For it is an everlasting salvation, Isa. 45: 17. importing a perseverance in holy obedience to the end.

* My righteousness, upon which I am justified; my treasures, out of which all my debt to the law, or covenant of works, is paid; and my work, whence my righteousness ariseth, and which I can, with safety and comfort, oppose to the law-demand of work. "The law of God we confess and acknowledge most just, most equal, most holy, and most perfect, commanding these things, which being wrought in perfection, were able to give life, and able to bring man to eternal felicity. But our nature is so corrupt, so weak, and so imperfect, that we are never able to fulfil the works of the law in perfection. And therefore it behooves us to apprehend Christ Jesus with his justice (that is, righteousness) and satisfaction, who is the end and accomplishment of the law." Old Confess. Art. 15.

† Namely, in the eye of the law, which acknowledgeth no godliness, nor righteousness, but what is every way perfect, Rom. 4:5. believeth on him that justifieth the ungodly. And to plead any other sort of godliness or righteousness, in the conflict of conscience with the law, is vain, Gal. 3: 10.

‡ That is, Christ hath perfect purity of nature and life, which is all that the law can demand in point of conformity and obedience to its commandments: he was born holy, and he lived holy in perfection. Now, both these are imputed to believers not in point of sanctification, but of justification: nor without the imputation of them both, no flesh could be justified before God, because the law demands of every man, purity of nature, as well as purity of life, and both of them in perfection; and since we have neither the one nor the other in ourselves, we must have both by imputation, else we must remain under the condemnation of the law. So the Palatine Catechism. "Q. How art thou righteous before God?" A. The perfect satisfaction, righteousness, and holiness of Christ, is imputed and given unto me, as if I had never committed any sin, neither were there any blot or corruption cleaving unto me." Q. 60. The use—if Satan yet lay to my charge: although in Christ Jesus, thou hast satisfied the punishment, which thy sins deserved, and hast put on his righteousness by faith; yet thou canst not deny, but that thy nature is corrupt, so that thou art prone to all ill, and thou hast in thee, the seed of all vices. Against this temptation, this answer is sufficient, that by the goodness of God, not only perfect righteousness, but even the holiness of Christ also, is imputed and given unto me," &c. Ibid. The satisfaction, righteousness, and holiness of Christ alone, is my righteousness in the sight of God. Ibid. Q. 61.

‖ Viz. To the law or covenant of works, which hath no power over me, who am now married to another.

sweet husband is, hath done, and doth for me:* and therefore leave off, law, to dispute with me, for by faith I apprehend him, who hath apprehended me, and put me into his bosom. Wherefore I will be bold to bid Moses with his tables, and all lawyers with their books, and all men with their works, hold their peace and give place:† so that I say unto thee, O law, begone; and if it will not be gone, then thrust it out by force, saith Luther.‡ ‖

And if sin offer to take hold of you, as David said his did on him, Psal. 40: 12. then say you unto it, thy strength, O sin, is the law, 1 Cor. 15: 56. and the law is dead to me. So that, O sin, thy strength is gone; and therefore, be sure thou shalt never be able to prevail against me, nor do me any hurt at all.§

* Luther expresses it thus, "What I am, or what I ought to do, and what not to do; but what Christ himself is, ought to do, and doth."

† Moses, with his tables, here, is no more, in the sense of Luther and our author, but the law, as it is the covenant of works: which, whoso in the conflict of conscience with it, can treat at this rate; he is strong in faith, and happy is he. Consider the scripture phrase, John 5: 45. "There is one that accuseth you, even MOSES, in whom ye TRUST." Compare Rom. 2: 17. "Behold, thou art called a Jew, and restest in the law." By Moses here, is not meant the person of Moses, but Moses' law, which the carnal Jews trusted to be saved and justified by, that is plainly, by the law, as it is the covenant of works. And, in our author's judgment, the law was given on Mount Sinai, as the covenant of works, p. 40. And he shows, that although Luther and Calvin (too) do thus exempt a believer from the law, in the case of justification, and as it is the covenant of works; yet do they not so out of the case of justification, and as it is the law of Christ, p. 163, 165, 166. And so, at once, clears them and himself, from that odious charge, which some might find in their hearts to fix upon them, from such expressions.

‡ Choice serm. p. 42, 99.

‖ Luther's words are, Then is it time to send it (the law) away, and if it will not give place, &c. See the preceding note.

§ Here is the use to be made of the same former doctrine, in the conflict of conscience with sin. Guilt, even the guilt of revenging wrath, is the handle, by which, in this conflict, sin offers to take hold of the believer, as it did, of David, Psalm 40: 12. who, in that psalm, speaks as a type of Christ, on whom the guilt of the elect's sin was laid. Now, in respect of that guilt, the strength of sin is the law, or covenant of works, with its cursing and condemning power: from which, since believers are delivered, that strength of sin is gone, as to them; they are free from the GUILT OF SIN, the condemning wrath of God. Westm. Confess. chap. 20, art. 1. The revenging wrath of God, and that PERFECTLY IN THIS LIFE. Larg. Catech. Q. 77. Whence it necessarily follows, that sin, in this attack, can never prevail, nor really hurt them,

And if Satan take you by the throat, and by violence draw you before God's judgment seat; then call to your husband Christ, and say, Lord I suffer violence, make answer for me, and help me. And by his help you shall be enabled to plead for yourself after this manner: O God the Father, I am thy Son Christ's, thou gavest me unto him, and thou hast given unto him all power in heaven and in earth, and hast committed all judgment to him: and therefore I will stand to his judgment, who saith, He came not to judge the world, but to save it; and therefore he will save me, according to his office. And if the jury* should† bring in their verdict, that they have found you guilty: then speak to the judge, and say,‡ in case any must be condemned for my transgressions, it must needs be Christ, and not I;‖ for albeit I have committed them, yet he has undertaken and bound himself to answer for them, and that by the consent and good-will of God his Father: and indeed he has fully satisfied for them. And if all this will not serve the turn, to acquit you; then add moreover; and say, as a woman, that is conceived with child, must not suffer death, because of the child, that is within her: no more must I, because I have conceived Christ in my heart: though I have committed all the sins in the world.§

in this point, since there neither is, nor can be, any such guilt remaining upon them. How sin may otherwise prevail against a believer, and what hurt it may do him in other respects, the author expressly teaches, page 164, and elsewhere. In the manner of expression, he follows famous divines, whose names are in honor in the church of Christ. "God saith unto me, I will forgive thee thy sin, neither shall thy sins hurt thee." Luther chos. serm, p. (mihi) 40. "Forasmuch as Jesus Christ hath, by one infinite obedience, made satisfaction to the infinite Majesty of God, it followeth that my iniquities can no more fray nor trouble me, my accounts being assuredly razed by the precious blood of Christ." Beza, Confess. point 4. Art. 10. Even as the viper that was upon Paul's hand, though the nature of it was to kill presently, yet, when God had charmed it, you see it hurt him not: so it is with sin, though it be in us, and though it hang upon us, yet, the venom of it is taken away, it hurts us not, it condemns us not." Dr. Preston, of faith, p. 51. Hear the language of the Spirit of God, Luke 10: 19. "And NOTHING shall by ANY means hurt you." Nothing shall hurt their souls, as to the favor of God, and their eternal happiness, saith the author of the Suppl. to Pool's Annot. on the text.

* The ten commendments. † By your own conscience.

‡ Ber. Ochin. serm. of predest. ‖ See page 116, note ‖.

§ Gal. 4: 19. "My little children, of whom I travail in birth again, until Christ be formed in you." Col. 1: 27. "Christ, in you, the hope of glory."

And if death creep upon you, and attempt to devour you: then say, thy sting, O death, is sin: but Christ my husband has fully vanquished sin, and so deprived thee of thy sting: and therefore do I not fear any hurt, that thou, O death, canst do unto me. And thus you may triumph with the apostle, saying, "Thanks be unto God, who hath given me victory, through our Lord Jesus Christ," 1 Cor. 15: 56, 57.

And thus have I also declared unto you, how Christ, in the fulness of time, performed that, which God before all time purposed, and in time promised, touching the helping and delivering of fallen man.

And so have I also done with the law of faith.

CHAPTER III.

OF THE LAW OF CHRIST.

1. The nature of the law of Christ. 2. The law of the ten commandments, a rule of life to believers. 3. Antinomian objections answered. 4. The necessity of marks and signs of grace. 5. Antinomian objections answered. 6. Holiness and good works attained to only by faith. 7. Slavish fear, and servile hope, not the springs of true obedience. 8. The efficacy of faith for holiness of heart and life. 9. Use of means for strengthening faith. 10. The distinction of the laws of works, and law of Christ applied to six paradoxes. 11. The use of that distinction in practice. 12. That distinction a mean between Legalism and Antinomianism. 13. How to attain assurance. 14. Marks and evidences of true faith. 15. How to recover lost evidences. 16. Marks and signs of union with Christ.

1. *Nom.* THEN, sir, I pray you, proceed to speak of the law of Christ; and first, let us hear, what the law of Christ is?

Evan. The law of Christ, in regard of substance and matter, is all one with the law of works, or covenant of works. Which matter is scattered through the whole Bible, and summed up in the decalogue, or ten commandments, commonly called* the moral law, containing such things as are agreea-

* Bolton's true bounds, p. 73. p. 47.

ble to the mind and will of God, to wit, piety towards God, charity towards our neighbor, and sobriety towards ourselves. And therefore was it given of God, to be a true and eternal rule of righteousness, for all men of all nations, and at all times.* So that evangelical grace directs a man to no other obedience, than that, whereof the law of the ten commandments is to be the rule.† ‡

* Bastin Cat. p. 10.

† Reynolds' use of the law, p. 388.

‡ The author here teaches, that the matter of the law of works, and of the law of Christ, is one, to wit, the ten commandments, commonly called the moral law. See page 20, note *. And that this law of the ten commandments, was given of God, and so of divine authority; to be a rule of righteousness, for men to walk by; a true rule, agreeable in all things, to the divine nature and will; an eternal rule, indispensable, ever to continue, without interruption for any one moment: and that for ALL men, good and bad, saints and sinners; of ALL nations, Jews and Gentiles; and at ALL times, in all ages, from the moment of man's creation, before the fall, and after the fall, before the covenant of works, under the covenant of works, and under the covenant of grace, in its several periods. Thus he asserts this great truth, in terms used by orthodox divines; but with a greater variety of expression, than is generally used upon this head; which serves to inculcate it the more. And speaking of the ten commandments, he declares in these express words, chap. 2. that neither hath Christ delivered believers ANY otherwise from them, than as they are the covenant of works. The scope of this part of the book, is to show, that believers ought to receive them, as the law of Christ, whom we believe to be, with the Father, and the Holy Ghost, the eternal JEHOVAH, the supreme, the most high God. And consequently, as a law, having a commanding power, and binding force upon the believer, from the authority of God; and not as a simple passive rule, like a workman's rule, that has no authority over him, to command and bind him to follow its direction. Nay, our author owns the ten commandments to be a law to believers, as well as others, again and again, commanding, requiring, forbidding, reproving, condemning sin, chap. 2. sect. 3. to which believers must yield obedience, and fenced with a penalty, which transgressing believers are to fear, chap. 2. As being under the law to Christ, chap. 2. &c. These things are so manifest, that it is quite beyond my reach to conceive, how, from the author's doctrine on this head, and especially from the passage we are now upon, it can be inferred, that he teacheth, that the believer is not under the law as a rule of life; or can be affirmed, that he does not acknowledge the law's commanding power, and binding force upon the believer, but makes it a simple passive rule to him: unless the meaning be, that the author teacheth, "That the believer is not under the covenant of works, as a rule of life: or, that the law, as it is the covenant of works, is not a rule of life to the believer; and that he does not acknowledge the commanding power, and binding force of the covenant

Nom. But yet, sir, I conceive, that though (as you say) the law of Christ, in regard of substance and matter, be all one with the law of works, yet their forms differ.

Evan. True indeed, for (as you have heard) the law of works speaketh on this wise, "Do this, and thou shalt live; and if thou do it not, then thou shalt die the death:" but the law of Christ speaketh on this wise, Ezek. 16: 6. "And when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live." John 11: 26. "And whosoever liveth, and believeth in me, shall never die."* Eph. 5: 1, 2. "Be ye therefore followers of God as dear children: and walk in love, as Christ hath loved us. And if ye love me, keep my commandments," John 14: 15. And, "If they break my statutes, and keep not my commandments, then will I visit their transgressions with a rod, and their iniquity with stripes: nevertheless my loving-kindness will I not utterly take away from him, nor suffer my faithfulness to fail," Psal 89: 31, 32, 33. Thus you see, that both these laws agree, in saying, do this, but here is the difference; the one saith, do this, and live:

of works, upon the believer; nor that obedience is commanded him, upon the pain of the curse, and bound upon him with the cords of the threatening of eternal death in hell;" for otherwise, it is evident, that he teacheth the law of the ten commandments to be a rule of life to a believer, and to have a commanding and binding power over him. Now if these be errors, the author is undoubtedly guilty; and if his sentiments, on these heads, were proposed in those terms, as the thing itself does require, no wrong would be done him therein; but that these are gospel truths, appears from what is already said; and the contrary doctrines do all issue out of the womb of that dangerous position, that the believer is not set free, both from the commanding and condemning power of the covenant of works; of which before, see more p. 20. note *, and p. 23. note *.

* These texts are adduced to show, that they, to whom the law of the ten commandments is given, as the law of Christ, are those, who have already received life, even life that shall never end; and that of God's free gift, before they were capable of doing good works; who therefore need not to work for life, but from life. "The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments." Luke 1: 74. "That we being delivered out of the hands of our enemies, might serve him without fear." 1 Pet. 1:15. "As he that hath called you, is holy, so be ye holy. Because it is written, be ye holy, for I am holy. Forasmuch as ye know, that ye were not redeemed with corruptible things. But with the precious blood of Christ." Short. Catech. with the scriptures at large.

and the other saith, live, and do this: the one saith, do this, for life; the other saith, do this from life: the one saith, If thou do it not, thou shalt die; the other saith, If thou do it not, I will chastise thee with the rod.* The one is, to be delivered by God, as he is Creator out of Christ, only to such as are out of Christ; the other is to be delivered by God, as he is a Redeemer in Christ, only to such as are in Christ.† Wherefore, neighbor Neophitus,

* See p. 98, note †, and p. 90, note ‡. Of this penalty of the law of Christ, the author treats afterwards.

† To direct the believer, how to receive the law of the ten commandments, with application to himself he assigns this difference between the law of works and the law of Christ. The one, to wit, the law of works, is the law of the ten commandments, but supposed to be delivered by God, as he is Creator out of Christ: and so standing in relation to man, only as Creator, not as Redeemer; the other, to wit, the law of Christ, is the same law of the ten commandments, but supposed to be delivered by God, as he is not only Creator, but Redeemer in Christ. And although the notion of Creator does not imply that of Redeemer, yet the latter implies the former; as he is Redeemer, he is sovereign Lord Creator, else we are yet in our sins; for none of inferior dignity could remove our offence or guilt; but the word of truth secures this foundation of believers' safety and comfort. Isa. 44: 6. "Thus saith the Lord the King of Israel, and his Redeemer, the Lord of hosts, I am the first, and I am the last, and besides me there is no God. Ver. 24. Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. Chap. 54: 5. Thy Maker is thine husband.

Now, the law of the ten commandments is given, the former way, only to unbelievers, or such as are out of Christ, the latter way, only to believers; or such as are in Christ. And to prove, whether this be a vain distinction, or not? One needs but to consult the conscience, when thoroughly awakened, whether it is all a case to it, to receive the law of the ten commandments, in the thunders from Mount Sinai, or in the still small voice, out of the tabernacle; that is from an absolute God, or from a God in Christ.

It is true, unbelievers are not under the law, as it is the law of Christ: and that is their misery; even as it is the misery of the slaves, that the commands of the master of the family, though the matter of them be the very same to them, and to the children, yet they are not fatherly commands to them, as they are to the children, but purely masterly. And they are not hereby freed from any duty, within the compass of the perfect law, of the ten commandments, for these commands are the matter of the law of works, as well as of the law of Christ. Neither are they thereby exempted from Christ's authority and jurisdiction; since the law of works is his law, as he is, with the Father and Holy Ghost, the sovereign Lord Creator; yea, and even as Mediator, he rules in the midst of his enemies, and over them with a rod of iron.

since you are now in Christ, beware that you receive not the ten commandments at the hands of God out of Christ; nor yet at the hands of Moses: but only at the hands of Christ; and so shall you be sure to receive them, as the law of Christ.*

Nom. But, sir, may not God, out of Christ, deliver the ten commandments, as the law of Christ?

Evan. O no! for God out of Christ, stands in relation to man, according to the tenor of the law, as it is the covenant of works; and therefore can speak to man, upon no other terms, than the terms of that covenant.†

2. But, sir, why may not believers, amongst the Gentiles, receive the ten commandments, as a rule of life, at the hands of Moses, as well as the believers amongst the Jews did?

Evan. For answer hereunto, I pray you consider,‡ that the ten commandments, being the substance of the law of nature‖ engraved in the heart of man in innocency; and the

* The receiving the ten commandments at the hands of Christ, is here opposed, 1. To receiving them, at the hands of God out of Christ. 2. To receiving them at the hands of Moses, namely, as our lawgiver. The first is a receiving them immediately from God, without a Mediator: and so receiving them as the law of works. The second is a receiving them from Christ, the true Mediator, yet immediately, by the intervention of a typical one; and so is a receiving them, as the law of Moses, the typical mediator, who delivered them from the ark or tabernacle. To this, and not to delivering them from Mount Sinai, the author does here look, as is evident from his own words, ch. 2. The former manner of receiving them, is not agreeable to the state of real believers; since they never were given in that manner, to believers in Christ, but only to unbelievers; whether under the Old or New Testament. The latter is not agreeable to the state of New Testament believers; since the true Mediator is come, and is sealed of the Father, as the great Prophet, to whom Moses must give place. Matth. 17: 5. Acts 3: 22. See ch. 2. Also see Turret. Loc. 11. Quest. 24. Th. 15. However the not receiving Moses as the lawgiver of the Christian church, carries no prejudice to the honor of that faithful servant; nor to receiving his writings as the word of God; they being of divine inspiration, yea, and the fundamental divine revelation.

† This plainly concludes, that to receive the law of the ten commandments, from God, as Creator out of Christ, is to receive them as the law (or covenant) of works; unless men will fancy, that after God has made two covenants, the one of works, the other of grace; he will yet deal with them, neither in the way of the one, nor of the other.

‡ Bolton's true bounds, p. 77.

‖ Calling the ten commandments but the substance of the law of nature, he plainly intimates, that they were not the whole of that law; but that the law of nature had a penal sanction. Compare his speaking of

express idea,* or representation of God's own image, even a beam of his own holiness, they were to have been a rule of life both to Adam and to his posterity, though they had never been the covenant of works:† but being become the covenant of works, they were to have been a rule of life to them, as a covenant of works.‡ And then, being as it were razed out of man's heart, by his fall, they were made known to Adam, and the rest of the believing fathers, by visions and revelations, and so were a rule of life to him;‖ yet not as

the same ten commands, still as the substance of the law of works, and of the law of Christ, chap. 2. sect. 3. Indeed he is not of that opinion, that a penal sanction is inseparable from the law of nature. That would put the glorified saints, and confirmed angels, in heaven (to say nothing more) under a penal sanction too: for, without question, they are, and will remain for ever, under the law of nature. The truth is, the law of nature is suited both to the nature of God, and to the nature of the creature: and there is no place for a penal sanction, where there is no possibility of transgression.

* Perk. on Gal. 4, 5. alleged by D. Tay, Reg. v. t. p. 211.

† The ten commandments, being the substance of the law of nature, a representation of God's image, and a beam of his holiness, behooved, for ever, unalterably to be a rule of life to mankind, in all possible states, conditions, and circumstances: nothing but the utter destruction of human nature, and its ceasing to be, could divest them of that office; since God is unchangeable in his image and holiness. Hence there being a rule of life, to Adam and his posterity, had no dependance on their becoming the covenant of works: But they would have been that rule, though there never had been any such covenant: yea, whatever covenant was introduced, whether of works or of grace; whatever form might be put upon them; they behooved still to remain the rule of life. No covenant, no form whatsoever, could ever prejudice this their royal dignity. Now, whether this state of the matter, or their being the covenant of works, which was merely accessory to them, and might never have been at all, is the firmer foundation, to build their being a rule of life, upon, is no hard question to determine.

‡ And would have been so always to them all, till they had perfectly fulfilled that covenant; had they not been divested of that form, unto believers, through Jesus Christ their surety. To them they remain to be a rule of life, but not under the form of the covenant of works; but to unbelievers; they are, and still will be a rule of life under that form.

‖ And to them. One will not think strange to hear, that the ten commands were, as it were razed, out of man's heart, by the fall; if one considers the spirituality and vast extent of them, and that they were, in their perfection, engraved on the heart of man, in his creation: and does withal take notice of the ruin brought on man, by the fall. Hereby, he indeed lost the very knowledge of the law of nature; if the ten commandments are to be reckoned, as certainly they are, the sub-

the covenant of works, as they were before his fall, and so continued until the time of Moses. And as they were delivered by Moses unto the believing Jews from the ark, and so as from Christ, they were a rule of life to them, until the time of Christ's coming in the flesh.* And since Christ's coming in the flesh, they have been, and are to be, a rule of life, both to believing Jews and believing Gentiles, unto the end of the world; not as they are delivered by Moses, but as they are delivered by Christ: for when Christ the Son comes and speaks, himself, then Moses the servant must keep silence; according as Moses himself foretold, Acts 3:22. saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things, which he shall say unto you."† And therefore, when the disciples seemed to desire to hear Moses and Elias‡ to speak on the mountain Tabor, they were presently taken away; and a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased, hear him," Matth. 17: 4, 5.

stance and matter of that law; although he lost it not totally, but some remains thereof were left with him. Concerning these the apostle speaks, Rom. 1: 19, 20. and 2: 14, 15. And our author teacheth expressly, that the law is PARTLY known by nature, to wit, in its corrupt state, page 211. And here he saith not simply, that the ten commandments were razed; though in another case, p. 186. he speaks after that manner, where yet it is evident he means not a razing quite: but he says, they were, as it were razed. But what are these remains of them, in comparison with that body of natural laws, fairly written, and deeply engraved, on the heart of innocent Adam? If they were not as it were razed, what need is there of writing a new copy of them in the hearts of the elect, according to the promise of the new covenant, "I will put my laws into their hearts, and in their minds will I WRITE them," Heb. 10: 16. and 8: 10. Jer. 31: 33. What need was there of writing them in the book of the Lord, the Bible, in which they are made known again to us; as they were, to Adam and the believing fathers, whom the author speaks of, by visions and revelations? The latter being as necessary to them, as the former is to us, for that end; since these supplied to them, the want of the scriptures. As for those, who neither had these visions and revelations given to themselves, nor the doctrine thereby taught, communicated to them by others; it is manifest, that they could have no more knowledge of those laws, than was to be found among the ruins of mankind in the fall.

* As to the delivering of the ten commandments from the ark, or the tabernacle; so the sense of it, and the scripture ground for it, p 85, 86, note †, and page 91, note *.

† See upon this point, p. 132, note †.

‡ The former, the giver of the law; the latter, the restorer of it.

As if the Lord had said, You are not now to hear either Moses or Elias, but my well-beloved Son; and therefore I say unto you, hear him.* And is it not said, Heb. 1:2. "That in these last days, God hath spoken to us by his Son?" and does not the apostle say, "Let the word of Christ dwell in you richly; and whatsoever you do, in word or deed, do all in the name of our Lord Jesus Christ?" Col. 3:16,17. The wife must be subject unto the husband, as unto Christ, ver. 18.† The child must yield obedience to his parents as unto Christ, ver. 20. And the believing servant must do his master's business as Christ's business: for, saith the apostle, "ye serve the Lord Christ;" ver. 24. yea, saith he to the Galatians, "Bear ye one another's burdens, and so fulfil the law of Christ," 2 Gal. 6:2.

Ant. Sir, I like you very well, that you say, Christ should be a Christian's teacher, and not Moses: but yet I question whether the ten commandments may be called the law of Christ; for where can you find them repeated, either by our Saviour, or his apostles, in the whole New Testament?

Evan. Though we find not that they are repeated in such a method as they are set down in Exodus and Deuteronomy; yet, so long as we find, that Christ and his apostles did require and command those things, that are therein commanded; and reprove and condemn those things that are therein forbidden, and that both by their lives and doctrines; it is sufficient to prove them to be the law of Christ.‡

* "Which words establish Christ as the only doctor and teacher of his church; the only one, whom he had betrusted to deliver his truths and will to his people; the only one, to whom christians are to hearken." Sup. to Pool's Annot. on Matth. 17: 5.

† "Wives, submit yourselves unto your own husbands, as unto the Lord," Eph. 5: 22.

‡ Whether or not this be sufficient to prove them to be the law of Christ, having a divine, authoritative, binding power on men's consciences, notwithstanding of the term, doctrines, here used by the author, one may judge from these texts, Matth. 7: 28, 29. "The people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes. John 7: 16. My doctrine is not mine, but his that sent me. Heb. 1: 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, &c. Matth. 28: 18, 19, 20. All power is given unto me in heaven and earth: go ye therefore and teach all nations—to observe all

Ant. I think indeed they have done so, touching some of the commandments, but not touching all.

Evan. Because you say so, I entreat you to consider,

First, Whether the true knowledge of God, required, John 3:19. and the want of it condemned, 2 Thess. 1:8. and the true love of God, required, Matth. 22:37. and the want of it reproved, John 5: 42. and the true fear of God required, 1 Peter 2: 17. Hebrews 12: 28. and the want of it condemned, Rom. 3:18. and the true trusting in God required, and the trusting in the creature forbidden, 2 Cor. 1:9. 1 Tim.6:17. be not the substance of the first commandment?

And consider, 2*dly*, Whether the hearing and reading of God's word, commanded, John 5:39. Rev.1:3. and prayer required, Rom. 12:12. 1 Thess.5:17. and singing of psalms required, Col.3:16. James 5:13. and whether idolatry forbidden, 1 Cor.10:14. 1 John 5:21. be not the substance of the second commandment?

And condsider, 3*dly*, Whether worshipping of God in vain, condemned, Matth. 15:9. and using vain repetitions in prayer, forbidden, Matth. 6:7. and hearing of the word only, and not doing, forbidden, James 1:22. whether worshipping God in Spirit and truth, commanded, John 4:24. and praying with the Spirit, and with understanding also, and singing with the Spirit, and with understanding also, commanded, 1.Cor.14:15. and taking heed what we hear, Mark 4:24. be not the substance of the third commandment?

Consider, 4*thly*, Whether Christ's rising from the dead, the first day of the week, Mark 16:2,9. the disciples' assembling, and Christ's appearing unto them, two several first days of the week, John 20:19,26. and the disciples' coming together and breaking bread, and preaching afterwards on that day, Acts 20:7. 1Cor.16:2. and John's being in the Spirit on the Lord's day, Rev.1:10. I say, consider whether these things do not prove, that the first day of the week is to be kept as the Christian sabbath?

Consider, 5*thly*, Whether the apostle's saying, "Children, obey your parents in the Lord, for this is right; honor thy

things whatsoever I have commanded you." The original word, in the Old Testament, rendered law, does properly signify a doctrine. Hence, Matth. 15: 9. "Teaching for doctrines the commandments of men," that is, the laws and commands of men, for the laws and commands of God. Compare ver. 4, 5, 6.

father and thy mother, which is the first commandment with promise," Eph.6:1:2. And all those other exhortations, given by him, and the apostle, Peter, both to inferiors and superiors, to do their duty to each other, Eph.5:22,25. Eph.6: 4, 5, 9. Col.3:18,19,20,21,22. Tit. 3:1. 1 Pet. 3:1. 1 Pet.2:18. I say, consider, whether all these places, do not prove, that the duties of the fifth commandment, are required in the New Testament?

Here, you see, are five of the ten commandments: and as for the other five, the apostle reckons them up altogether, saying, "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet," Rom. 13:9. Now judge you whether the ten commandments are not repeated in the New Testament; and so consequently, whether they are not the law of Christ; and whether a believer is not under the law to Christ, or in the law through Christ; as the apostle's phrase is, 1 Cor.9:21.

3. *Ant.* But yet, sir, I remember, both Luther and Calvin speak, as though a believer were so quite freed from the law, by Christ, as that he need not make conscience of yielding obedience to it.

Evan. I know right well that Luther* says, the conscience has nothing to do with the law of works: and that Calvin† says, the consciences of the faithful, when the affiance of their justification before God is to be sought, must raise and advance themselves above the law, and forget the whole righteousness of the law, and lay aside all thinking upon works. Now, for the true understanding of these two worthy servants of Christ, two things are to be considered and concluded. First, That when they speak thus of the law, it is evident they mean only, in the case of justification. Secondly, That when the conscience has to do with the law in the case of justification, it has to do with it only as it is the covenant of works: for as the law is the law of Christ, it neither justifies nor condemns.‡ And so if you understand it, of the

* On Gal. p. 59. † Inst. p. 403.

‡ That is, the law of the ten commandments, commonly called the moral law, as it is the law of Christ, neither justifies nor condemns, men's persons, in the sight of God. How can it do either the one, or the other, as such? Since to be under it, as it is the law of Christ, is the peculiar privilege of believers, already justified by grace, and set beyond the reach of condemnation, according to that of the apostle, Rom. 8: 1. "There is therefore now, no condemnation to them which

law as it is the covenant of works, according to their meaning; then is it most true what they say: for why should a man

are in Christ Jesus." But to say, that this makes the law of Christ despicable, is to forget the sovereign authority of God in him; his matchless love, in dying for sinners; the endearing relations, wherein he stands to his people; and upon the one hand, the enjoyment of actual communion and fellowship with God, and the many precious tokens of his love, to be conferred on them, in the way of close walking with God: and upon the other hand, the want of that communion and fellowship, and the many fearful tokens of his anger against them, for their sins. See p. 169, 170. note *. All these belong to the law of Christ, and will never be despicable, in the eyes of any gracious soul: though I doubt if ever hell and damnation were more despised in the eyes of others, than they are at this day, wherein believers and unbelievers, are set so much upon a level, with respect to these awful things.

As to the point of condemnation, it is evident from scripture, that no law can condemn those, who are in Christ Jesus, Rom. 8: 1, 33, 34. And the law as it is the covenant of works, condemns all those, who are not in Christ, but under the law, Gal. 3: 10. Rom. 3: 19. And particularly, it dondemns every unbeliever, whose condemnation will be fearfully aggravated, by his rejection of the gospel-offer: which rejected offer will be a witness against him, in the judgment; in respect whereof our Lord says, John 12: 48. "The word that I have spoken, the same shall judge him in the last day." Compare chapt. 15: 22. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Therefore the law, which unbelievers still remain under, as a covenant of works, will condemn them with a double condemnation, John 3: 18. "He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." And hence it appears, that there is as little need of, as there is warrant for, a condemning gospel. The holy scripture states it as the difference, between the law and the gospel, that the former is the ministration of condemnation and death; the latter, the ministration of righteousness and life, 2 Cor. 3: 6,7,8,9. Compare John 12: 47. "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world."

As to the point of justification; no man is, or can be justified by the law. It is true, the Neonomians or Baxterians, to wind in a righteousness of our own, into the case of justification, do turn the gospel into a law, properly so called; and do tell us, that the gospel justifieth as a law; and roundly own what is the necessary consequent of that doctrine, to wit, that faith justifieth, as it is our evangelical righteousness, or our keeping the gospel-law, which runs thus, He that believeth shall not perish. Gibbon's Serm. morning exercise method. p. 421, 428. But the holy scripture teacheth, that we are justified by grace, and by no law, nor deed, or works of a law properly so called, call it the law of Christ, or the gospel law, or what law one pleaseth: and thereby faith itself, considered as a deed or work of a law, is excluded from the justification of a sinner, and hath place therein, only as an instrument, Gal. 3: 11. "That no man is justified by a law in the sight of God, it is

let the law come unto his conscience? That is, why should a man make any conscience of doing the law, to be justified thereby, considering it is a thing impossible? Nay, what need has a man to make conscience of doing the law, to be justified thereby, when he knows he is already justified another way? Nay, what need has a man to make conscience, of doing that law, which is dead to him, and he to it? Has a woman any need to make any conscience of doing her duty to her husband, when he is dead, nay, when she herself is dead? Or has a debtor any need to make any conscience of paying that debt, which is already fully discharged by his surety? Will any man be afraid of that obligation which is made void,* the seal torn off, the writing defaced, nay, not only cancelled and crost, but torn in pieces?† I remember the apostle saith, Heb. 10:1, 2. "That if the sacrifices which were offered in the Old Testament, could have made the comers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sins;" that is, their conscience would not have accused them of being

evident." Chap. 5: 4. "Whosoever of you are justified by a law; ye are fallen from grace." Rom. 3:28. "Therefore we conclude, that a man is justified by faith, without deeds of a law." Gal. 2: 16: "Knowing that a man is not justified by works of a law." I read, a law, deeds, works, simply; because so the original words, used in these texts, do undeniably signify.

To this agrees Westm. Confess. Chap. 11. Art. 1. "These whom God effectually calleth, he also freely justifieth; not for any thing wrought in them, or done by them, but for Christ's sake alone: nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them, as their righteousness; but," &c. Larg. Catech. Q. 73. "Faith justifies a sinner in the sight of God, not—as if the grace of faith, or any act thereof, were imputed to him for his justification; but ONLY as it is an instrument by which he receiveth, and applieth Christ and his righteousness." Westm. Confess. Chap. 19. Art. 6. "Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly." From this last passage of the confession, two important points plainly offer themselves. (1.) That the law is a rule of life to believers, directing and binding them to duty, though they are neither justified nor condemned by it. (2.) That neither justifying nor condemning belong unto the law, as a rule of life simply, but as a covenant of works. And these are the very points here taught, by our author.

* Bolton's true bounds, p. 31.

† Col. 2: 14. "Blotting out the hand writing—nailing it to his cross."

guilty of sins. Now the blood of Christ hath purged the conscience of a believer, from all his sins, (chap. 9: 14.) as they are transgressions against the covenant of works: and therefore what needs his conscience be troubled about that covenant? but, now, I pray you, observe, and take notice, that although Luther and Calvin do thus exempt a believer from the law, in the case of justification, and as it is the law or covenant of works; yet do they not so, out of the case of justification, and as it is the law of Christ.

For thus saith Luther,* out of the matter of justification, we ought with Paul, Rom. 7: 12, 14. "To think reverently of the law, to commend it highly, to call it holy, righteous, just, good, spiritual, and divine." Yea, out of the case of justification, we ought to make a god of it.† And in another place, saith he,‡ There is a civil righteousness, and a ceremonial righteousness: Yea, and besides these, there is another righteousness, which is the righteousness of the law, or of the ten commandments which Moses teacheth; this also we teach after the doctrine of faith. And in another place,‖ he, having shewed that believers, through Christ, are far above the law, adds, howbeit I will not deny but Moses sheweth to them their duties, in which respect they are to be admonished and urged: wherefore such doctrines and admonitions ought to be among Christians, as it is certain there were among the apostles; whereby every man may be admonished of his estate and office.

And Calvin, having said (as I told you before) that Christians, in the case of justification, must raise and advance themselves above the law, adds; neither can any man thereby gather, that the law is superfluous to the faithful, whom notwithstanding it does not cease to teach, exhort, and prick forward to goodness, although before God's judgment seat it has no place in their conscience.

Ant. But, sir, if I forget not, Musculus saith, that the law is utterly abrogated.§

* On Gal. p. 182.

† That is, raise our esteem of it, to the highest pitch; and give it illimited obedience. Compare this, with what is cited from the same Luther, concerning the law, page 89.

‡ On Gal. p. 5.

‖ Choice serm. p. 103.

§ Com. Pla. Fol. English, 119, 120.

Evan. Indeed, Musculus, speaking of the ten commandments, says, If they are weak, if they are the letter, if they work transgression, anger, curse, and death; and if Christ, by the law of the spirit of life, delivered them that believed in him from the law of the letter, which was weak to justify, and strong to condemn, and from the curse, being made a curse for us; surely they are abrogated. Now this is most certain, that the ten commandments do no way work transgression, anger, curse and death, except as they are the covenant of works.* Neither has Christ delivered believers any otherwise from them, than as they are the covenant of works. And therefore we may assuredly conclude, that they are no otherwise abrogated, than as they are the covenant of works.†

* According to the holy scripture, it is certain, that the law of the ten commandments, hath an irritating effect, whereby they increase sin; and a condemning and killing effect, so that they work curse, death and wrath, called anger (it would seem) in the language of our forefathers, when Musculus's common places were Englished: and it is no less certain, that Jesus Christ hath delivered believers from the law, as it has these effects, Rom. 4: 15. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect, because the law worketh wrath." Chap. 7:5,6. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law—that we should serve in newness of spirit," &c. Chap. 8:2. "For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death." Gal. 3:13. "Christ hath redeemed us from the curse of the law, being made a curse for us." If then the ten commandments have these effects, not only as they are the covenant of works, but as they are the law of Christ, or, a rule of life: then believers are altogether delivered from them, which is absurd and abominable doctrine. Therefore it evidently follows, that the ten commandments have these effects, only as they are the covenant of works. The truth is, unto a gracious soul, the strongest possible temptation to Antinomianism, or casting off the ten commandments, for good and all, would be to labor to persuade him, that they have these effects, not only as they are the covenant of works, but as they are the law of Christ: so that, take them what way he will, he shall find they have not only a cursing, condemning and killing power, but also an irritating effect, increasing sin in him. Nevertheless a Christian man's doing against them, (which is the reverend Musculus's phrase, as cited by the author in the following page,) may be a transgression: for a man may transgress the law, though the motions of his sins be not by the law. And how such a man's sinning is more outrageous, than an ungodly man's, will convincingly appear, if one measures the outrageousness of sinning, by the obligations to duty lying on the sinner, and not by his personal hazard, which is a measure, more becoming a slave than a son.

† Thus our author hath proved, That the law of the ten command-

Neither did Musculus intend any otherwise: for, saith he, in the words following, it must not be understood, that the points of the substance of Moses' covenant, are utterly brought to nothing:* God forbid. For a Christian man is not at liberty, to do those things that are ungodly and wicked: and if doing those things the law forbids, do not displease Christ; if they be not much different,† yea, contrary, if they be not repugnant, to the righteousness which we received of him, let it be lawful for a Christian man to do them; or else not.‡ But a Christian man doing against those things, which are commanded in the decalogue, does sin more outrageously, than he that does so, being under the law.‖ So

ments, is a rule of life to believers; and hath vindicated Luther and Calvin from the opposite Antinomian error, as he doth Musculus also, in the following words; and that from their express declarations, in their own words. And here is the conclusion of the whole matter. To show the judgment of other orthodox Protestant divines, on this head against the Antinomians; it will not be amiss to adduce a passage out of a system of divinity, commonly put into the hands of students, not very many years ago, I am sure. "It is one thing (saith Turretin, disputing against the Antinomians) to be under the law as a covenant; another thing, not to be under the law as a rule of life. In the former sense, Paul saith, "That we are not under the law, but under grace, Rom. 6: 14. as to its covenant-relation, curse, and rigor; but in the latter sense, we always remain bound unto it, though for a different end: for in the first covenant, man was to do this, to the end that he might live; but in the other, he is bound to perform the same thing, not that he may live, but because he lives." Turret. Loc. 11. Quest. 24. Thes. 7. view again Westminster Confess. Chapt. 19, art. 6. The words whereof, are cited chapter 2. Hereunto agreeth our author's conclusion, viz. That believers are no otherwise, not any otherwise delivered from the law of the ten commandments, but as they are the covenant of works. Now, how can those, who oppose Antinomianism, on this head, contradict the author thereupon, but by asserting, that believers are not delivered from the law, as it is the covenant of works; but that they are still under the power of the covenant of works? which are principles as opposite to the received doctrine of orthodox Protestant divines, and to the confession of faith, as they are to the doctrine of our author.

*That is, that the particular precepts of the law of the ten commandments, called by Musculus, the substance of the law-covenant are disannulled, and no more to be regarded.

† That is, very unsuitable.

‡ That is, or if they be, as certainly they are, displeasing to Christ; most unsuitable, contrary and repugnant to the righteousness, which the believer has received from Christ; then they are by no means to be done.

‖ These are the words of Musculus still, adduced by the author to

far is he from being free from those things that are there commanded.

4. Wherefore, friend Antinomista, if either you, or any man else, shall, under a pretence of being in Christ, exempt yourselves from being under the law of the ten commandments, as they are the law of Christ, I tell you truly, it is a shrewd sign you are not yet in Christ: for if you were, then Christ were in you; and if Christ were in you, then would he govern you, and you would be subject unto him. I am sure the prophet Isaiah tells us, that the same Lord, who is our Saviour, is also our king and lawgiver, Isa. 33:22. and truly, he will not be Jesus, a Saviour, to any, except those, unto whom he is Christ a Lord: for the very truth is, wheresoever he is Jesus a Saviour, he is also Christ a Lord: and therefore I beseech you, examine yourself, whether he be so to you, or no.

Ant. Why then, sir, it seems that you stand upon marks and signs.

Evan. Yea, indeed, I stand so much upon marks and signs, that I say unto you, in the words of the apostle John,

show, that that famous divine was no Antinomian: and if they will not serve to clear him, but he still be on that side, I apprehend, orthodox Protestants will be sorry for their loss of that great man. But though it be observed, that he speaks of doing against the things commanded in the law, but not against the law itself; there is no hazard; for it is evident, that, by the law, Musculus understands the covenant of works, or, in his style, Moses' covenant; and since he was not of the opinion, that believers are under the covenant of works, no, not under the commanding power of that covenant, he could not say, that they sinned against it: however, he still looks on the ten commandments, the substance of that covenant, to be also the law of Christ, binding the christian to obedience. From his saying, that a christian doing against these things, sins more outrageously, than one who is under the law: it does indeed follow, that a christian's sin is more displeasing to God, and deserves a heavier curse, in itself; though, in the mean time, the law of Christ has no curse annexed unto the transgressions of it. For, sin's deserving a curse, ariseth not from the threatening, but from its contrariety to the precept, and consequently, to the holy nature of God: since it is manifest, that sin does not therefore deserve a curse, because a curse is threatened; but a curse is threatened, because sin deserves it. And the sins of believers do in themselves, deserve a heavier curse, than the sins of others. Yet the law of Christ has not a curse annexed to the transgressions of it, because the heavy curse, deserved by the sins of believers, was already laid on Christ, to whom they are united: and he bare it for them, and bore it away from them; so that they cannot be threatened with it, over again, after their union with him.

1 John 3:10. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God." For, saith Luther,* he that is truly baptized, is become a new man, and has a new nature, and is endowed with new dispositions: and loves, lives, speaks, and does, far otherwise than he was wont, or could before. For, saith godly Tindal,† God worketh with his word, and in his word; and bringeth faith into the hearts of his elect, and looseth the heart from sin, and knitteth it to God, and giveth a man power to do that, which was before impossible for him to do, and turneth him into a new nature.‡ And therefore, saith Luther in another place,‖ Herein works are to be extolled and commended, in that they are the fruits and signs of faith; and therefore he that has no regard how he leads his life, that he may stop the mouths of all blamers and accusers, and clear himself before all, and testify that he has lived, spoken, and done well, is not yet a Christian. How then, saith Tindal§ again, dare any man think that God's favor is on him, and God's Spirit within him; when he feeleth not the working of his Spirit, nor himself disposed to any good thing?¶

Ant. But, by your favor, sir, I am persuaded that many a man deceives his own soul, by these marks and signs.

Evan. Indeed, I must needs confess, with Mr. Bolton and Mr. Dyke, that in these times of Christianity,** a reprobate may make a glorious profession of the gospel, and perform all duties and exercises of religion; and that in outward appearance, with as great spirit and zeal, as a true believer: yea, he may be made partaker of some measure of inward illumination,†† and have a shadow of true regeneration; there being no grace effectually wrought in the faithful, a resemblance of which may not be found in the unregenerate. And therefore, I say, if any man pitch upon the sign, without the thing signified by the sign,‡‡ that is, if he pitch upon his

* Choice serm. p. 122.

† Tindal Par. Wick. Mam. p. 65, 66.

‡ That is, makes him a new man.

‖ Choice serm. p. 197.

§ Para. Wick. Mam. p. 68.

¶ Viz. Habitually.

** Discourse of true happiness, p. 35.

†† On the heart, p. 111.

‡‡ To wit, Christ in the heart.

graces (or gifts rather) and duties, and conclude assurance from them, as they are in him, and come from him, without having reference to Jesus Christ, as the root and fountain of them; then they are deceitful marks and signs;* but if he look upon them with reference to Jesus Christ, then are they not deceitful, but true evidences and demonstrations of faith in Christ. And this a man does, when he looks upon his outward actions, as flowing from the inward actions of his mind; and upon the inward actions of his mind, as flowing from the habits of grace within him; and upon the habits of grace within him, as flowing from his justification; and upon his justification as flowing from his faith; and upon his faith, as given by, and embracing Jesus Christ. Thus, I say, if he rests not till he comes to Christ, his marks and signs are not deceitful, but true.†

* Because all true grace and acceptable duty, flow from Jesus Christ, dwelling in one's heart, by his Spirit; and whatsoever comes not that way, is but a show and semblance of these things, Rom. 8: 9. "If any man have not the Spirit of Christ, he is none of his." John 15: 5. "Without me ye can 'do nothing." Chap. 1: 16. "And of his fulness have we all received, and grace for grace." Gal. 2: 20. "I live, yet not I, but Christ liveth in me." "The cause of good works, we confess to be, not our free-will, but the Spirit of our Lord Jesus, who dwelling in our hearts, by true faith, bringeth forth such works, as God hath prepared for us to walk in." Old Confess. Art. 13. "So good works follow as effects of Christ in us, possessed by faith." Mr. John Davidson's Catech. p. 30.

† Here is a chain, serving to lead a child of God unto assurance, that he is in the state of grace; wherein duties and graces, being run up unto their true spring, do so shine after trial of them, as one may conclude assurance from them, as the author phraseth it. And here it is to be observed, that these words, outward actions, actions of the mind, habits of grace, justification, faith, embracing of Christ, are, in the progress of the trial, to be taken in their general notion, agreeing both to what is true, and what is false, in each particular; as faith feigned and unfeigned, justification real and imaginary, grace common and saving, &c. For the special nature of these, is still supposed to be undetermined, to the person under trial, until he come to the end of the trial. This is evident from the nature of the thing; and from the author's words too, in the sentence immediately preceding, where he saith, if he pitch upon his graces, or gifts rather. Which correction he makes, because the former word is ordinarily restricted to saving grace; the latter not so. And hence it appears, that the author was far from imagining, that a man must have the assurance he speaks of, before he can conclude it from his graces or duties.

The links of this chain are five. The first, outward actions, or works materially good, flowing from the inward actions of the mind.

Ant. But, sir, if an unbeliever may have a resemblance of every grace that is wrought in a believer, then it must needs be a hard matter to find out the difference; and there-

Otherwise they are but pieces of gross dissimulation; as was the respect and honor put upon Christ by the Herodians and others, when they asked him, "If it was lawful to give tribute unto Cæsar?" Matth. 22: 16, 17, 18. The second, These actions of the mind, flowing from the habits of grace within the man. Otherwise, they are but fair flowers, which, "Because they have no root, wither away," Matth. 13: 6. like the "Israelites seeking, returning, inquiring after, and remembering God, when he slew them," Psalm 78: 34, 35, 36, 37. The third, These habits of grace within the man, flowing from his justification. Otherwise, they are but the habits of common grace, or of mere moral virtues, to be found in hypocritical professors, and sober Heathens. The fourth, The man's justification, flowing from his faith. Otherwise, it is but as the imaginary justification of Pharisees, Papists and Legalists, who are they which justify themselves, Luke 16: 15. The fifth, His faith given by Christ, and embracing Christ. Otherwise, it is but feigned faith, which never knits the soul to Christ, but leaves the man in the case of the fruitless branch, which is to be taken away, John 15: 2.

This chain is not of our author's framing, but is a scriptural one, 1 Tim: 1: 5. Now, (1.) the end of the commandment is charity, (2.) out of a pure heart, (3.) and of a good conscience, (4.) and of faith; (5.) unfeigned. "Wherein the apostle teacheth, that the obedience of the law must flow from love, and love from a pure heart, and a pure heart from a good conscience, and a good conscience from faith unfeigned: thus he maketh the only right channel of good works." Pract. Use of saving knowledge. Tit. The third thing requsite to evidence true faith, is, that obedience to the law, run in the right channel, that is, through faith in Christ.

If one examine himself by this infallible rule, he cannot safely take his obedience for a mark, or evidence of his being in the state of grace; until he run it up unto his faith, embracing Christ. But then finding that his faith made him a good conscience, and his good conscience, a pure heart, and his pure heart produced love, from whence his obedience flowed; in that case, his obedience is a true mark of the unfeignedness of his faith, from whence he may assuredly conclude, that he is in a state of grace. Our author's method being a copy of this, the objections against it must affect both.

Let us suppose two men to put themselves on a trial of their state, according to this method; and to pitch upon some external duties of theirs, or some graces; which they seem to discern in themselves, as to the substance thereof, though, as yet, they know not the specific nature of the same, namely, whether they be true or false.

The one finds, that his external duties proceeded not from the inward actions of his mind; or if they did, that yet these actions of his mind, did dot proceed from habits of grace; or if they did proceed from these, yet, these flowed not from his justification, or, which is the same, followed not upon the purging of his conscience; or, if they did, that

fore, I conceive, it is best for a man not to trouble himself at all about marks and signs.

Evan. Give me leave to deal plainly with you, in telling you, that although we cannot say, that every one that has a form of godliness, has also the power of godliness; yet we may truly say, that he, who has not the form of godliness, has not the power of godliness, for though all is not gold that glisters, yet all gold glisters. And therefore I tell you truly, if you have no regard to make the law of Christ your rule, by endeavoring to do what is required in the ten commandments, and to avoid what is there forbidden, it is a very evil sign: and therefore, I pray, you consider it.

yet his justification, or good conscience, such as it is, proceeded not from his faith; or, if they did, that yet that faith of his, did not embrace Christ, and consequently, was not of the special operation of God, or given him by Christ in him, by his Spirit. In all, or any of these cases, it is plain, that the external duties, or the (so called) graces, which he pitched upon, can be no true marks, from which he may conclude himself to be in a state of grace.

The other finds, that his external duties did, indeed, flow from the inward actions of his mind, and these from habits of grace in him, and these again, from his justification, or good conscience, and that from his faith, and that his faith embraced Christ. Here two things are observable. (1.) That neither the duties nor graces pitched upon, could be sure marks to him, before he came to the last point; in regard of the flaw that possibly might still be found in the immediate, or mediate springs of them. And therefore the looking, mentioned by the author, is indeed, a progressive knowledge and discovery; but still unclear and uncertain, till one comes to the end, and the whole evidence is put together: even as it is in searching out some abstruse point, by observation of the dependance and connexion things have, one with another. Wherefore our author does by no means, suppose, that I must know certainly, that I am in Christ, and justified, and that my faith is given me by Christ, before these external duties or graces can be true marks and evidences to me. (2.) That the man perceiving his embracing of Christ, as to the substance of the action, is assured of the saving nature of it, (namely, that it is a faith uniting him to Christ, and given him by Christ in him,) by the train of effects, he sees to have followed it, according to the established order in the covenant of grace, 1 Tim. 1: 5. From which effect of his faith embracing Christ, that which might have deceived him, was all along gradually removed in the progress. Thus he is indeed sent back to the fruits of his faith, for true marks and evidences of it: But he is sent back to them, as standing clear now in his regress; though they were not so in his progress. And at this rate he is not left to run in a circle, but has a comfortable end, of his self-examination, being assured by his duties and graces, the fruits of his faith, that his faith is unfeigned, and himself in the state of grace.

5. *Ant.* But, sir, you know, the Lord hath promised, to write his law in a believer's heart; and to give him his Spirit, to lead him into all truth: and therefore he has no need of the law, written with paper and ink, to be a rule of life to him; neither has he any need to endeavor to be obedient thereunto, as you say.

Evan. Indeed, saith Luther,* the matter would even so fare, as you say, if we were perfectly and altogether the inward and spiritual men; which cannot be in any wise before the last day, at the rising again of the dead:† so long as we are clothed with this mortal flesh, we do but begin and proceed onwards, on our course towards perfection, which will be consummated in the life to come: and for this cause the apostle, Rom. 8, calls this the first fruits of the Spirit, which we enjoy in this life, the truth and fulness of which we shall receive in the life to come. And therefore (saith he in another place‡) it is necessary so to preach to them, that have received the doctrine of faith, that they might be stirred up to go on in good life, which they have embraced; and that they suffer not themselves to be overcome by the assaults of the raging flesh: for we will not so presume of the doctrine of faith, as if, that being had, every man might do what he listed;‖ no, we ourselves must earnestly endeavor, that we may be without blame; and when we cannot attain thereunto, we must flee to prayer, and say before God and man, forgive us our trespasses. And saith Calvin,§ one proper use and end of the law, concerning the faithful,¶ in whose hearts liveth and reigneth the Spirit of God, is this, to wit: although they have the law written and engraved in their hearts by the finger of God, yet is the ** law to them a very good means,

* Christ. lib. p. 39.

† We would have no need of the law written without us, if, as we are spiritual in part, in respect of sanctification begun in us, we were perfectly and altogether, spiritual; both in body and soul. But that is not to be expected, till the resurrection; when that, which is now sown a natural body, is raised a spiritual body, (1 Cor. 15: 44.) being reunited to the spirit, or soul made perfect at death; (Heb. 12: 23.) which therefore no more from the moment of death, needs the law written without it.

‡ Choice serm. p. 246.

‖ Ibid. p. 297.

§ Inst. p. 162.

¶ That is, respecting believers.

** Written.

by which they may daily better and more assuredly learn what is the will of the Lord: and let no one of us exempt himself from this need, for no man has hitherto attained to so great wisdom, but that he has need to be daily instructed by the law. And herein Christ differeth from us, that the Father has poured out upon him the infinite abundance of his Spirit;* but whatsoever we receive, it is so by measure, that we have need one of another.

Now mind it, I pray you, if believers have the Spirit but in measure, and know but in part; then have they the law written in their hearts, but in measure and in part,† 1 Cor. 13:9. And if they have the law written in their hearts, but in measure and in part, then have they not a perfect rule within them; and if they have not a perfect rule within them, then they have need to have a rule without them. And therefore doubtless, the strongest believer of us all, had need to hearken to the advice of godly Tindal,‡ who saith, seek the word of God in all things, and without the word of God do nothing. And saith another godly and evangelical writer, My brethren, let us do our whole endeavor to do the will of God, as it becometh good children; and beware that we sin not, as near as we can.‖

Ant. Well, sir, I cannot tell what to say, but (methinks) when a man is perfectly justified by faith; it is a very needless thing for him to endeavor to keep the law, and to do good works.§

* Calv. on John 4: 34.

† They have not the law written completely and perfectly in their hearts.

‡ In his works, p. 86.

‖ Author of the benefit of Christ's death, p. 85.

§ This Antinomian principle, that it is needless for a man, perfectly justified by faith, to endeavor to keep the law, and do good works, is a glaring evidence, that legality is so ingrained in man's corrupt nature, that, until a man truly come to Christ, by faith, the legal disposition, will still be reigning in him: let him turn himself into what shape, or be of what principles he will, in religion: though be run into Antinomianism, he will carry along, with him, his legal spirit, which will always be a slavish and unholy spirit. He is constrained, as the author observed before, to do all, that he does, for fear of punishment, and hope of reward: and if it is once fixed in his mind, that these are ceased in his case, he stands still like a clock, when the weights that made her go, are removed, or like a slave, when he is in no hazard of the whip; than which there cannot be a greater evidence of loathsome legality.

Evan. I remember Luther saith,* that in his time there were some, that did reason after the like manner. If faith, say they, do accomplish all things, and if faith be only and alone sufficient unto righteousness, to what end are we commanded to do good deeds? we may go play then, and work no working at all. To whom he makes an answer, saying, not so, ye ungodly, not so. And there were others that said,† if the law do not justify, then it is in vain, and of no effect; yet it is not therefore true, (saith he) for like as this consequence is nothing worth; money doth not justify or make a man righteous, therefore it is unprofitable: the eyes do not justify; therefore they must be plucked out: the hands make not a man righteous, therefore they must be cut off: so is this naught also; the law doth not justify, therefore it is unprofitable. We do not therefore destroy and condemn the law, bacause we say it does not justify: but we say with Paul, (1 Tim. 1: 8.) "The law is good, if a man do rightly use it." And that "this is a faithful saying, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men, Titus 3: 8.

6. *Neo.* Truly, sir, for mine own part, I do much marvel, that this my friend Antinomista, should be so confident of his faith in Christ; and yet so little regard holiness of life, and keeping of Christ's commandments, as it seems he does. For I give the Lord thanks, I now in some small measure, believe, that I am, by Christ, freely and fully justified, and acquitted from all my sins: and therefore have no need, either to eschew evil, or to do good, for fear of punishment, or hope of reward: and yet (methinks) I find my heart more willing and desirous to do what the Lord commands, and to avoid what he forbids, than ever it was before I did thus believe.‡ And surely, sir, I perceive, that faith in

* Christ. lib. p. 39.

† On Gal. p. 156.

‡ It is not the scope or design of Neophitus, here, to show wherein the essence of faith consists, or to give a definition of it. But suppose it was so; his definition falls considerably short of some, given by famous, orthodox, Protestant divines, yea, and churches too. See the note on the definition of faith. I repeat here Mr. John Davidson's definition only, viz. Faith is an HEARTY ASSURANCE, that our sins are freely forgiven us in Christ. From whence one may clearly see, that some-time-a-day, it was reckoned no absurdity, that one's justification was made the object of one's belief. For the understanding of which

ancient Protestant doctrine, grown almost quite out of ken, with unlearned readers; I shall adduce a passage out of Wendelin's Christ. Theol. Lib. 1. Chap. 24. pag. 542, 543. He proposeth the Popish objection thus: Justifying faith must go before justification; but the faith of special mercy does not go before justification; if it did, it were false; for at that rate, a man should believe, that his sins are forgiven, which as yet are not forgiven; since they are not forgiven but by justification; therefore the faith of SPECIAL MERCY is not justifying faith. In answer to which, he denies the second of these propositions, with the proofs thereof; and concludes in these words, justifying faith therefore, has for the special object of it, forgiveness of sins, FUTURE, PRESENT and PAST. He explains it thus, by the faith of special mercy, as it goes before justification, a man does not believe, that his sins are forgiven him already, before the act of believing. (This, by the by, is the Antinomian faith, justifying only declaratively; follows the true doctrine of faith.) But that he shall have forgiveness of sins; IN the VERY ACT of justification, he believes his sins are forgiven him, and so receives forgiveness: AFTER justification, he believes the past application, to wit, of forgiveness, that is, that his sins are now already forgiven him.

But the design of Neophitus is, to make a profession of his faith, and, by an argument drawn from Christian experience, to refute the Antinomian pretended faith, whereby a sinner, at first brush, believes his sins to be already forgiven him, before the act of believing; and thereafter has no regard to holiness of life: a plain evidence, that that persuasion is not of God. And in opposition to it, is this profession made, which consists of three parts.

(1.) He professeth; that he believes himself to be justified and acquitted from all his sins: and this is the belief of the past application, AFTER justification, which we heard before from Wendelin. For we have already found Neophitus brought unto faith in Christ, and the match between Christ and him declared to be made, though his faith was accompanied with fears, p. 159. And NOW, he finds his faith grown up in some small measure, unto the height, which Antinomista pretended his faith to be at, namely, unto believing himself to be already justified; but withal, he intimates, that his faith had not come to this pitch, all of a sudden, as Antinomista's had done, chapter 2, but that it was sometime after he believed, ere he did THUS believe. And now indeed, his believing THUS, only in some small measure, was his sin, and argued the weakness of his faith: but such a man's believing in any measure, great or small, that he was justified and acquitted from all his sins, must be commended and approved; unless we will bring back the Popish doctrine of doubting.

(2.) He professeth, that therefore, namely, since he was justified, and believed himself to be so, he had no need to eschew evil, or to do good, for fear of punishment, or hope of reward: which, Antinomista, pretending to likewise, had cast off all care of keeping the law, or doing good works; having no other principle of obedience within him. This does not at all look to punishments and rewards, improperly so called, to wit, fatherly chastisements and favors, of which the author afterwards treats expressly, but; it is plainly meant of rewards and punishments, taken in a proper sense, as flowing from the justice of

Christ* is no hindrance to holiness of life, as I once thought it was.

Evan. Neighbor Neophitus, if our friend Antinomista content himself with a mere gospel knowledge, in a notionary way; and have run out, to fetch in notions from Christ, and yet is not fetched in by the power of Christ; let us pity him, and pray for him. And in the mean time I pray you, know that true faith in Christ is so far from being a hindrance from holiness of life and good works, that it is the only furtherance; for only by faith in Christ, a man is enabled to exercise all christian graces aright, and to perform all christian duties aright, which before he could not. As for example, before a man believe God's love to him in Christ; though he may have a kind of love to God, as he is Creator and Preserver, and gives him many good things for this present life: yet if God do but open his eyes, to see what condition his soul is in; that is, if he but let him see the relation that is between God and him, according to the tenor of the covenant of works; then he conceives of him as an angry Judge, armed with justice against him, and must be pacified by the works of the law, whereunto he finds his nature opposite and contrary: and therefore he hates both God and his law; and does secretly wish and desire, there were neither God nor law. And though God should now give unto him never so many temporal blessings, yet could he not love: for what malefactor could love that judge or his law, from whom he expected

God, remunerative and vindictive, and proceeding upon our works, good and evil; and particularly it is meant of heaven and hell. This is the sense in which that phrase is commonly used by divines: and that it is so to be taken here, is evident from its being inferred from his justification, which indeed leaves no place for fear of punishment, and hope of reward, in the latter sense; but not so in the former sense. And thus, it appears, Nomista understood it, where this point is purposely handled.

(3.) He professeth, that he was so far from being the less inclined to duty, because he believed himself to be fully justified; and that the fear of punishment and hope of reward were ceased in his case: that, on the contrary, he found, as his faith grew, his love to, and readiness for, holiness of life grew; he was more willing and more desirous, to do the Lord's commandments, than he had been, before his faith was advanced to that pitch. And herein, I conceive, the experience of the saints will not contradict him. Thus he gives a plain testimony against the Antinomian faith.

* Namely, the faith of special mercy, or a faith of particular application, without which, in greater or lesser measure, it is not saving faith.

the sentence of condemnation, though he should feast him at his table with never so many dainties? "But after that the kindness and love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy he saved him." Tit.3:4,5. That is, when as, by the eye of faith, he sees himself to stand in relation to God, according to the tenor of the covenant of grace;* then he conceives of God, as a most merciful and loving Father to him in Christ, that has freely pardoned and forgiven him all his sins, and quite released him from the covenant of works:† and by this means "the love of God is shed abroad in his heart, through the Holy Ghost which is given to him;" and then "he loves God, because he first loved him." Rom. 5: 5. I John 4: 19. For as a man seeth and feeleth by faith, the love and favor of God towards him, in Christ his Son; so does he love again both God and his law: and indeed it is impossible for any man to love God, till by faith he know himself beloved of God.

Secondly, Though a man, before he believe God's love to him in Christ, may have a great measure of legal humiliation, compunction, sorrow, and grief;‡ and be brought down, as it were, to the very gate of hell; and feel the very flashings of hell-fire in his conscience for sins: yet it is not, because he has thereby offended God; but rather because he has offended himself; that is, because he has thereby brought himself into danger of eternal death and condemnation.‖ But when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgressions;§ then he sorrows and grieves for the offence of God by the sin, reasoning thus with himself: And is it so indeed? Hath the Lord given his own Son to death, for me, who have been such a vile, sinful wretch? And hath Christ borne all my

* His soul resting on Christ, whom he hath received for salvation.

† Thus he conceives of God, according to the measure of his faith, or of his soul's resting on Christ, which admits of various degrees.

‡ Dyke on rep. p. 9.

‖ A man's believing God's love to him, is woven into the very nature of saving faith, as has been already shown. Wherefore, whatsoever humiliation, compunction, sorrow, and grief for sin, go before it, they must needs be but legal, being before faith, "Without which it is impossible to please God." Heb. 11:6.

§ The belief of which, in some measure, is included in the nature of faith. See the note on the definition of faith, and on page 138, note †.

sins, and was he wounded for my transgressions? * O, then, the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart! "Then he remembers his own evil ways, and his doings, that were not good, and loathes himself in his own eyes for all his abominations; looking upon Christ, whom he hath pierced, he mourns bitterly for him, as one mourneth for an only son." Ezek.36:31. Zech.12:10. Thus when faith has bathed a man's heart in the blood of Christ, it is so mollified, that it quickly dissolves into tears of godly sorrow; so that if Christ do but turn and look upon him, O, then, with Peter, he goes out and weeps bitterly! and this is true gospel mourning; and this is right evangelical repenting.†

Thirdly, Though before a man truly believe in Christ, he may so reform his life and amend his ways, that as touching the righteousness which is of the law, he may be with the apostle (Phil. 3:6). blameless: yet being under the covenant of works; all the obedience that he yields to the law, all his leaving sin and performance of duties, all his avoiding what the law forbids, and doing what the law commands, is begotten by the law of works, of Hagar the bond-woman, by the force of self-love: and so indeed they are the fruit and works, of a bond-servant, that is moved and constrained to do all that he does, for fear of punishment and hope of reward.‡

* Dyke on Repent. p. 21.

† This is the springing up of the seeds of repentance put into the heart, in sanctification. Larg. Catech. Q. 75. a work of sanctifying grace, acceptable to God; the curse being taken off the sinner, and his person accepted in the beloved: and like to the mourning and repenting of that woman, Luke 7. who, having much forgiven her, loved much, ver. 47. Between which repentance and pardon of sin, there is an inseparable connexion; so that it is of such necessity to all sinners, that none may expect pardon, without it. Westm. Confess. Chap. 15. Art. 3.

‡ This can have no reference at all to the motives of a believer's obedience; unless believers, as well as unbelievers, are to be reckoned to be under the covenant of works: for, it is manifest, that the author speaks here, of such only, as are under that covenant. But, on the contrary; if a man is under the covenant of works, (called the law, in the style of the Holy Ghost) he is not a believer, but an unbeliever. Rom. 6: 14. "Sin shall not have dominion over you: for ye are not under the law, but under grace." This reasoning proceeds upon this principle, viz. Those, who are under the covenant of works, and they only, are under the dominion, or reigning power of sin. And if men, being under the covenant of works, are under the dominion of sin; it is evident, that they are not believers; that they are but bond-servants: that the

For, saith Luther,* the law given on Mount Sinai, which the Arabians call Agar, begetteth none but servants. And so indeed all that such a man does is but hypocrisy; for he pretends the serving of God, whereas indeed he intends serving himself. And how can he do otherwise? for whilst he wants faith, he wants all things: he is an empty vine, and therefore must needs "bring forth fruit unto himself." Hos. 10: 1. Until a man be served himself, he will not serve the Lord Christ.† Nay, whilst he wants faith, he wants the love of Christ; and therefore he lives not to Christ; but to himself, because he loveth himself. And hence, Doctor Preston saith, All that a man does, and not out of love, is out of hypocrisy.‡ Wheresoever love is not, there is nothing but hypocrisy in such a man's heart.‖

But when a man, through the hearing of faith, receives the Spirit of Christ, Gal. 3: 2. that Spirit, according to the measure of faith, writes the lively law of love in his heart, (as Tindal sweetly saith) by which he is enabled to work freely, of his own accord, without the co-action or compulsion of

love of God dwelleth not in them; but corrupt self-love reigns in them; and therefore, unto the good they do, they are constrained, by fear of punishment, and hope of reward, agreeable to the threatening and promise of the broken covenant of works, they are under; that their obedience conform to their state and condition, is but servile; no better than it is here described to be; having only the letter, but not the spirit of true obedience, which, before any man can attain, he must be set free from the covenant of works, as the apostle teacheth, Rom. 7: 6. "But now, we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter." And finally, that as is the condition, and the obedience of these under the covenant of works; so shall their end be, Gal. 4: 30. "Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman.

* On Gal. p. 218.

† That is, till the empty vine be filled, with the Spirit, from Jesus Christ, it will never bring forth fruit unto him. Till a man do once eat, by faith; he will never work aright. The conscience must be purged from dead works; else one is not in case to serve the living God. Heb. 9: 14. The covenant of works saith to the sinner, who is yet without strength, work, and then thou shalt be filled: but the covenant of grace saith to him, be filled, and then thou must work. And until the yoke of the covenant of works be taken off a man's jaws, and meat be laid unto him; he will never take on and bear, the yoke of Christ acceptably.

‡ Of Love, p. 19. ‖ Ibid. p. 18.

the law.* For that love wherewith Christ, or God in Christ, hath loved him, and which by faith is apprehended of him,

* The words co-action and compulsion, signify one and the same thing, to wit, forcing: so that to work without the co-action or compulsion of the law, is to work without being forced thereto by the law.

One would think it so very plain and obvious, that the way how the law forceth men to work, is by the terror of the dreadful punishment, which it threatens, in case of not working; that it does but darken the matter, to say, the co-action or compulsion of the law consists in its commanding and binding power or force. Which must needs be meant, of the commanding and binding power, of the covenant of works, or of the law; as it is the covenant of works. For it cannot be meant (as these words seem to bear) of that power, which the law of the ten commands, as a rule of life, has over men, to bind them to obedience; under which, I think, the impartial reader is, by this time, convinced, that the author denies not believers still to be: for to call that co-action, or compulsion, is contrary to the common understanding and usage of these words in society. At this rate, one must say, that the glorified saints and angels (to ascend no higher) being, as creatures of God, under the commanding and binding power of the eternal rule of righteousness, are compelled and forced to their obedience too: and that when we pray, Thy will be done on earth, as it is in heaven; we pray to be enabled to obey the will of God, as the angels do in heaven, by co-action and compulsion in the height thereof; for surely the angels have the sense of the commanding and binding power of the eternal rule of righteousness, upon them, in a degree far beyond what any believer on earth has. Wherefore that exposition of the co-action or compulsion of the law, and so putting believers under the law's co-action or compulsion, amount just to what we met with before, namely, that believers are under the commanding power (at least) of the covenant of works, having obedience bound upon them, with the cords of hell, or under the pain of the curse. Accordingly, the compulsion of the law, is more plainly described to be, its binding power and moral force, which it derives from the awful authority of the sovereign Law-giver, commanding obedience to his law, and threatening disobedience with wrath, or with death, or hell. And so our author is blamed for not subjecting believers to this compulsion of the law.

In the preceding paragraph, he had shown, that the obedience of unbelievers to the law of the ten commandments, is produced by the influence of the law (or covenant) of works upon them, forcing or constraining them thereto, by the fear of the punishment which it threatens. Thus they work by the co-action or compulsion of the law, or covenant of works; being destitute of the love of God. Here he affirms, That when once a man is brought unto Christ, he having the sanctifying Spirit of Christ dwelling in him, and being endowed with faith that purifies the heart, and with love, that is strong as death, is enabled to work freely, and of his own accord, without that co-action or compulsion.

will constrain him to do so; according to that of the apostle, 2 Cor. 5: 14. "The love of Christ constraineth us:" that

This is the doctrine of the holy scripture, Psal. 51: 12. "Uphold me with thy free spirit. Compare Gal. 5: 18. But if ye be led by the Spirit, ye are not under the law. So Psal. 110: 3. Thy people shall be willing in the day of thy power. Compare 1 Pet. 5: 2. Not by constraint, but willingly. And believers are declared to be, not under the law, Rom. 6: 14. to be made free from the law of death, chap. 8: 2. Not to have received the spirit of bondage again to fear, but the spirit of adoption," ver. 15. How then can they be still under the co-active and compulsive power of the law, affrighting and forcing them to obedience, by its threatenings of the second death, or eternal wrath.

And doubtless this is the received doctrine of orthodox divines; which might be attested by a cloud of witnesses, if the nature of this work did permit. "Not to be under the law (saith Luther) is to do good things, and abstain from wicked things, not through compulsion of the law, but by free love and with pleasure." Chos. Ser. 20, p. (mihi) 235.

"The second part (viz. of Christian liberty) is, saith Calvin, That consciences obey the law, not as compelled by the necessity of the law: but being free from the yoke of the law itself, of their own accord, they obey the will of God." Instit. Book 3. Chap. 19. § 4.

"We would distinguish between this law, considered as a law, and as a covenant; a law doth necessarily imply no more than, 1. To direct. 2. To command, enforcing that obedience by authority. A covenant doth further necessarily imply, promises made upon some condition, or threatenings added, if such a condition be not performed: the first two are essential to the law, the last two, to believers, are made void through Christ; in which sense it is said, that by him we are freed from the law as a covenant; so that believers' lives depend not on the promises annexed to the law, nor are they in danger by the threatenings adjoined to it." Durham on the commands, p. 4.

"What a new creature does, in observance of the law, is from natural freedom; choice and judgment, and not by the force of any threatenings annexed to it." Charnock, vol. 2. p. 59.

See Westminster Confession, Chapter 20. Art. 1. Of which afterwards.

And thus is that text, 1 Tim. 1: 9. "The law is not made for a righteous man," generally understood by divines, critics and commentators. "The law, threatening, compelling, condemning, is not made for a righteous man, because he is pushed forward to duty of his own accord, and is no more led by the spirit of bondage and fear of punishment." Turret. Loc. 2. Q. 24. Th. 8. "By the law is to be understood, the moral law, as it is armed in stings and terrors, to restrain rebellious sinners. By the righteous man, is meant, one in whom a principle of divine grace is planted, and who, from the knowledge and love of God, chooses the things that are pleasing to him. As the law has annexed so many severe threatenings to the transgressors of it; it is evidently directed to the wicked, who will only be compelled by fear from the outrageous breaking of it." Continuat. Pool's Annot. on the text. "The law is not for him, as a master to command him, to con-

is,* it will make him do so, whether he will or no, he cannot choose but do it.† I tell you truly, answerably as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsion, that it carries him on to serve and please the Lord in all things: according to the saying of an evangelical man,‡, ‖. The will and affections of a believer, according to the measure of faith and the Spirit received, sweetly quickens and bends, to choose, affect, and delight in whatever is good and acceptable, to God, or a good man; the Spirit freely and cheerfully moving and inclining him to keep the law, without fear of hell, or hope of heaven.§ For a christian man, saith sweet Tindal,¶ worketh only because it is the will of his Father: for after that he is overcome with love and kindness, he seeks to do the will of God,

strain him, as a bond man." Lodovic. de Dieu. "The law does not compel, press on, fright, lie heavy upon, and punish a righteous man." Strigelius. "It lies not on him as a heavy burden, compelling a man against his will, violently pressing him on, and pushing him forward; it does not draw him to obedience, but leads him, being willing. Scultetus. "For of his own accord, he does right." Castalio. apud Pol. Synop. in Loc.

* Dr. Preston of Love, p. 28.

† "It is a metonymy from the effect, that is, love makes me do it, in that manner, as a man that is compelled; that is the meaning of it. So it has the same effect, that compulsion has, though there be nothing more different from compulsion than love." Dr. Preston, ibid. p. 29.

‡ Towne's Assertion of Grace, p. 131, 138.

‖ If one considers, that the drift and scope of this whole discourse, from p. 175. is to discover the naughtiness of Antinomista's faith, observed by Neophitus, Ibid. one may perceive, that by the author's quoting Towne the Antinomian, upon that head, he gives no more ground to suspect himself of Antinomianism, though he calls him an evangelical man; than a Protestant gives in point of Popery, by quoting cardinal Bellarmine against a Papist, though withal, he call him a Catholic: and the epithet given to Towne, is so far from being a high commendation, that really it is none at all. For though both these epithets, the latter as well as the former, are in themselves honorable; yet in these cases, a man speaking in the language of his adversary, they are nothing so. Evangelista could not but remember, that Antinomista had told him roundly, p. 98, That he had not been so evangelical, as some others in the city, which caused him to leave hearing him, to hear them, viz. those evangelical men; and why might not he give him a sound note from one of these evangelical men, even under that character, so acceptable to him, without ranking himself with them?

§ See the preceding note * p. 209.

¶ Pathway to Script. p. 139.

which indeed is a Christian man's nature, and what he does, he does it freely, after the example of Christ. As a natural son; ask him why he does such and such a thing; why, saith he, It is the will of my Father, and I do it that I may please him: for indeed love desireth no wages, it is wages enough to itself, it has sweetness enough in itself, it desires no addition, it pays its own wages.* And therefore it is the true child-like obedience, begotten by faith, of Sarah the free woman, by the force of God's love. And so it is indeed the only true and sincere obedience: for, saith Dr. Preston,† To do a thing in love, is to do it in sincerity; and indeed there is no other definition of sincerity, that is the best way to know it by.

7. *Nom.* But stay, sir, I pray you, would you not have believers to eschew evil, and do good, for fear of hell, or for hope of heaven?

Evan. No indeed, I would not have any believer do either the one or the other; for so far as they do so, their obedience is but slavish.‡ And therefore, though, when they were first

* Dr. Preston of Love, p. 27. † Ibid. p. 198.

‡ As for what concerns the hope of heaven, the author purposely explains that matter, p. 143. That he would not have any believer, to eschew evil and do good, for fear of hell; the meaning thereof plainly is this, you, being a believer in Christ, ought not to eschew evil and do good, for fear you be condemned, and cast into hell. So far as a believer does so, the author justly reckons his obedience accordingly slavish. This is the common understanding and sense of such a phrase, as when we say, The slave works, for fear of the whip: some men abstain from stealing, robbing, and the like, for fear of the gallows; they eschew evil, not from love of virtue, but for fear of punishment, as the Heathen Poet saith of his pretender to virtue,

Oderunt peccare boni virtutis amore,
Tu nihil admittes in te formidine pœnæ.
Horat. Epist. 16.

Which may be thus Englished,

Hatred of vice, in gen'rous souls,
From love of virtue flows:
While nothing vicious minds controls,
But servile fear of blows.

This is a quite other thing, than to say, that a believer, in doing good, or eschewing evil, ought not to *regard* threatenings, nor be influenced by the threatening of death. For though believers ought never to fear, that they shall be condemned, and cast into hell; yet they both may, and ought, awfully to regard the threatenings of the holy law. And

awakened and convinced of their misery, and set foot forward, to go on in the way of life; they, with the prodigal,

how they ought to regard them, one may learn from the Westminster Confession, Chap. 19. Art. 6. in these words, "The threatenings of it (viz. the law) serve to show, what even their sins deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof, threatened in the law." Thus they are to regard them, not as denunciations of their doom, in the case of sinning; but as a looking-glass, wherein to behold, the fearful demerit of their sins; the unspeakable love of God, in freeing them from bearing it; his fatherly displeasure against his own, for their sin; and the tokens of his anger, to be expected by them, in that case. So will they be influenced to eschew evil and do good, being thereby filled with hatred and horror of sin, thankfulness to God, and fear of the displeasure and frowns of their Father; though not with a fear, that he will condemn them, and destroy them in hell; this glass represents no such thing.

Such fear, in a believer, is groundless. For, 1. He is not under the threatening of hell, or liable to the curse. See p. 90, notes. If he were, he behooved, that moment he sinneth, to fall under the curse. For, since the curse is the sentence of the law, passing on the sinner, according to the threatening, adjudging, and binding him over to the punishment threatened; if the law say to a man, before he sinneth, in the day thou eatest thereof, thou shalt surely die; it saith to him in the moment he sinneth, Cursed is every one that continueth not in all things written in the law, to do them. And forasmuch as, believers sin, in every thing they do; their very believing and repenting being always attended with sinful imperfections; it is not possible, at this rate, that they can be one moment from under the curse; but it must be continually wreathed about their necks. To distinguish, in this case, between gross sins, and lesser sins, is vain. For as every sin, (even the least) deserves God's wrath and curse, Short. Catech. so, against whomsoever the curse takes place, (and by virtue of God's truth, it takes place against all those who are threatened with hell, or eternal death) they are cursed for all sins, smaller or greater, Cursed is every one that continueth not in all things; though still there is a difference made between greater and lesser sins, in respect of the degree of punishment; yet there is none, in respect of the kind of punishment. But now, believers are set free from the curse, Gal. 3: 13. "Christ hath redeemed us from the curse of the law, being made a curse for us." 2. By the redemption of Christ already applied to the believer, and by the oath of God, he is perfectly secured from the return of the curse upon him, Gal. 3: 13. (see before) compared with Isa. 53 and 54: 9. "For this is as the waters of Noah unto me; For as I have sworn, that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Therefore he is perfectly secured, from being made liable, any more, to hell, or eternal death. For a man being under the curse, is so made liable to the pains of hell for ever. Short. Catech. 3. He is justified by faith, and so adjudged to live eternally in heaven. This is unalterable; for the gifts and calling of God are without repentance. Rom. 11: 29. And a man

would be hired servants: yet when, by the eye of faith, they see the mercy and indulgence of their heavenly Father in

can never stand adjudged to eternal life, and to eternal death, at one and the same time. 4. One great difference between believers and unbelievers, lies here, that the latter are bound over to hell and wrath, the former are not. John 3: 18. "He that believeth, is not condemned: but he that believeth not, is condemned already;" not, that he is in hell already, but bound over to it. Now, a believer is still a believer, from the first moment of his believing: and therefore it remains true concerning him, from that moment, for ever, that he is not condemned, or bound over to hell and wrath. He is expressly secured against it, for all time to come, from that moment. John 5: 24. "He shall not come into condemnation" And the apostle cuts off all evasion by distinctions of condemnation, here, while he tells us in express terms, "There is no condemnation to them which are in Christ Jesus." Rom. 8: 1. 5. The believer's union with Christ, is never dissolved. Hos. 2: 19. "I will betroth thee unto me for ever." And being in Christ, he is set beyond the reach of condemnation. Rom. 8: 1. Yea, and being in Christ, he is perfectly righteous for ever; for he is never again stript of the white raiment of Christ's imputed righteousness: while the union remains, it cannot be lost; but to be perfectly righteous, and yet liable to condemnation, before a just judge, is inconsistent.

Neither is such a fear in a believer, acceptable to God. For, (1.) It is not from the Spirit of God, but from one's own spirit, or a worse. Rom. 8: 15. "Ye have not received the spirit of bondage again to fear:" namely, to fear death or hell. Heb. 2: 15. "Who, through fear of death, were all their life-time subject to bondage." (2.) It was the design of the sending of Christ, that believers, in him, might serve God without that fear. Luke 1: 74. "That we, being delivered out of the hands of our enemies, might serve him without fear." Compare 1 Cor. 15: 26. "The last enemy that shall be destroyed is death." And for this very cause, Jesus Christ came. "That through death, he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their life-time (namely, before their deliverance by Christ) subject to bondage." Heb. 2: 14, 15. (3.) Though it is indeed consistent with, yet it is contrary to faith. Matth. 8: 26. "Why are ye fearful, O ye of little faith?" And to love too, 1 John 4: 18. "Perfect love casteth out fear; because fear hath torment." 2 Tim. 1: 7. "God hath not given us the spirit of fear, but of power, of love, and of a sound mind."

(4.) As it is not agreeable to the character of a father who is not a revenging judge to his own family, to threaten to kill his own children, though he threaten to chastise them: so such a fear is no more agreeable to the Spirit of adoption, nor becoming the state of sonship to God, than for a child to fear, that his father, being such a one, will kill him. And therefore the spirit of bondage to fear, is opposed to the Spirit of adoption, whereby we cry, Abba, Father. Rom. 8: 15.

"Adoption is an act of the free grace of God,—whereby all those, that are justified, are received into the number of his children, have his name put upon them, the Spirit of his Son given them, (receive the

Christ, running to meet them, and embrace them; I would have them (with him) to talk no more of being hired servants.* I would have them so to wrestle against doubting, and so to exercise their faith; as to believe, that they are by Christ delivered from the hands of all their enemies, the law, sin, wrath, death, the devil, and hell; "That they may serve the Lord without fear, in holiness and righteousness all the days of their lives." Luke 1: 74, 75. I would have them so to believe God's love to them in Christ, as that thereby they may be constrained to obedience.†

Nom. But, sir, you know that our Saviour saith, "Fear him that is able to destroy both soul and body in hell." Matt. 10: 28. And the apostle saith, "We shall receive of the Lord, the reward of the inheritance." Col. 3: 24. And is it not said, that Moses had respect unto the recompense of reward. Heb. 11: 26.

Evan. Surely the intent of our blessed Saviour, in that

Spirit of adoption. West. Confess. Chap. 12.) are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs with Christ in glory." Larg. Catech. Q. 74.

"The liberty, which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law—as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law." Westm. Confess. Chap. 20. Art. 1. By the guilt of sin, here, must needs be understood, obligation to eternal wrath.

"The end of Christian liberty is, that being delivered out of the hands of our enemies, we might serve the Lord without fear." Ibid. Art. 3.

"The one (viz. Justification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation." Larg. Catech. Q. 77.

"Though a soul be justified, and freed from the guilt of eternal punishment; and so the spirit is no more to be afraid and disquieted for eternal wrath and hell." Rutherford's trial and triumph, &c. Serm. 19. p. 261.

"The believer has no conscience of sins; that is, he in conscience is not to fear everlasting condemnation, that is most true." Ibid. p. 266.

* Compare Luke 15: 19, 21.

† And no marvel one would have them do so; since that is what all the children of God, with one mouth, do daily pray for, saying, "Thy will be done in earth, as it is in heaven."

scripture, is to teach all believers, that when God commands one thing, and man another, they should obey God, and not man; rather than to exhort them, to eschew evil for fear of hell.* And as for those other scriptures by you alleged, if you mean reward, and the means to obtain that reward, in the scripture sense; then it is another matter: but I thought you had meant in our common sense, and not in scripture sense.

Nom. Why sir, I pray you, what difference is there, be-

* There is a great difference between a believer's eschewing evil, for fear of hell; and his eschewing it from the fear of God, as able to destroy both soul and body in hell. The former respects the event, as to his eternal state; the latter doth not: to this purpose, the variation of the phrase in the text, is observable: "Fear not them which kill the body;" this notes the event, as to temporal death, by the hands of men, which our Lord would have his people to lay their accounts with: but with respect to eternal death, he saith not, Fear him which destroys; but, "which is able to destroy both soul and body in hell." Moreover, the former is a slavish fear of God, as a revenging Judge; the believer eschewing sin, for fear he be damned; the latter is a reverential fear of God, as of a Father, with whom, is awful dominion and power. The former carries in it, a doubtfulness and uncertainty, as to the event, plainly contrary to the remedy prescribed, in this same case, Prov. 29: 25. "The fear of man bringeth a snare; but whoso putteth his trust in the Lord, shall be safe." The latter is consistent with the most full assurance of one's being put beyond all hazard of hell. Heb. 12: 28,29. "Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence, and godly fear. For our God is a consuming fire." A believer, by fixing his eyes on God, as able to destroy both soul and body in hell, may be so filled with the reverential fear of God, his dreadful power and wrath against sin; as to be fenced against the slavish fear, of the most cruel tyrants, tempting him to sin; though in the mean time, he most firmly believe, that he is past that gulf, can never fall into it, nor be bound over unto it. For, so he has a lively representation of the just deserving of sin, even of that sin in particular, unto which he is tempted; and so must tremble at the thought of it, as an evil, greater than death. And as a child, when he seeth his father lashing his slaves, cannot but tremble, and fear to offend him; so a believer's turning his eyes on the miseries of the damned, must raise in him an awful apprehension of the severity of his Father, against sin, even in his own; and cause him to say in his heart, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." Psal. 119: 120. Thus also he has a view of the frightful danger he has escaped; looking back to which, must make one's heart shiver, and conceive a horror of sin; as on the case of a pardoned criminal, looking back to a dreadful precipice, from which, he was to have been thrown headlong, had not a pardon seasonably prevented. Eph. 2: 3. "We were, by nature, the children of wrath, even as others."

tween reward, and the means to obtain the reward, in our common sense, and in the scripture sense?

Evan. Why, reward in our common sense, is that, which is conceived to come from God, or to be given by God; which is, a fancying of heaven under carnal notions, beholding it as a place, where there is freedom from all misery; and fulness of all pleasures and happiness, and to be obtained by our own works and doings.* But reward, in the scripture sense, is not so much that which comes from God, or is given by God: as that which lies in God; even the full fruition of God himself in Christ. "I am (saith God to Abraham) thy shield, and thy exceeding great reward," Gen. 15: 1. And, "Whom have I in heaven but thee?" saith David; "And there is none upon earth, that I desire besides thee," Psal. 73: 25. "I shall be satisfied when I awake with thy likeness," Psal. 17:15.† And the means to obtain this reward, is not by doing, but by believing; even by drawing near with a true heart, in the full assurance of faith, Heb. 10: 22. So indeed it is given freely.‡ And therefore, you are not to conceive of that reward, of which the scripture speaks, as if it were the wages of a servant; but as it is the inheritance of sons.‖ And

* Thus, to eschew evil, and do good, for hope of heaven, is to do so in hope of obtaining heaven, by our own works. And certainly, that hope shall be cut off, and be a spider's web, Job 8: 14. For a sinner shall never obtain heaven, but in the way of free grace; but if it be of works, then it is no more grace, Rom. 11:6. But that a believer may be animated to obedience, by viewing the reward already obtained for him, by the works of Christ, our author no where denies. So indeed the apostle exhorts believers to run their Christian race, looking unto Jesus, who for the joy that was set before him, (to be obtained by his own works, in the way of most proper merit) endured the cross. Heb. 12: 1, 2.

"Papists (saith Doctor Preston) tell of escaping damnation, and of getting into heaven. But scripture gives other motives, (viz. to good works.) Thou art in Christ, and Christ is thine: consider what he has done for thee, what thou hast by him, what thou hadst been without him, and thus stir up thyself to do for him, what he requireth." Abridg. of his works, p. 394.

† Man's chief end, is to glorify God, and to enjoy him for ever." Short. Catech. "Believers—shall be—made perfectly blessed in full enjoying of God, to all eternity." Ibid.

‡ Rom. 4: 16. "Therefore it is of faith, that it might be by grace; to the end the promise (viz. of the inheritance, ver. 13, 14.) might be sure to all the seed. Otherwise, it is not given freely; for, to him that worketh is the reward not reckoned of grace, but of debt," ver. 4.

‖ The apostle's decision, in this case, seems to be pretty clear, Rom.

Asaph

when the scripture seemeth to induce believers to obedience, by promising this reward; you are to conceive, that the Lord speaketh to believers, as a father to his young son, Do this or that, and then I will love thee; whereas we know, that the father loveth the son first, and so doth God:* and therefore this is the voice of believers, "We love him, because he first loved us." 1 John 4:19. The Lord doth pay them, or at least giveth them a sure earnest of their wages, before he bid them work:† and therefore the contest of a believer (according to the measure of his faith) is not, What will God give me? but, What shall I give God? "What shall I render unto the Lord for all his goodness? for thy loving kindness is before mine eyes, and I have walked in thy truth." Psal. 116:12. 26:3.

Nom. Then, sir, it seems that holiness of life, and good works, are not the cause, of eternal happiness, but only the way thither.

Evan. Do you not remember that our Lord Jesus himself, saith, "I am the way, the truth, and the life?" John 14:6. and does not the apostle say to the believing Colossians, "As ye have received Jesus Christ the Lord, so walk in him?" Col. 2:6. ‡That is, as ye have received him by faith, so go on in your faith, and by his power walk in his commandments. So that good works, as I conceive, may rather be called a believer's *walking* in the way of eternal happiness, than the way itself: but however, this we may assuredly conclude, that the sum and substance, both of the way, and

6:23. "For the wages of sin is death; but the gift of God is eternal life;" he will not have us to look upon it, as the wages of a servant, either. Joining together both these notions of the reward, was, it seems, the doctrine of the Pharisees. Mark 10:17. "Good master, what shall I do, that I may inherit eternal life?" And how unacceptable it was to our blessed Saviour, may be learned from his answer to that question. "The Papists confess, that life is merited by Christ, and is made ours by the right of inheritance; so far we go with them; yea touching works, they hold many things with us, (1.) That no works of themselves can merit life everlasting. (2.) That works done before conversion, can merit nothing at God's hand. (3.) That there is no merit at God's hand, without his mercy, no exact merit, as often there is amongst men. The point, whereabout we dissent, is, That with the merit of Christ, and free promise, they will have the merit of works joined, as done by them, who are adopted children." Bayne on Eph. 2: 8.

* Tindal Par. Wick. Mam. p. 88.

† Namely, in the way of the covenant of grace. See p. 139, note.

‡ Elton on the text.

walking in the way, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law, according to the measure of that receiving.*

8. Sir, I am persuaded, that by my neighbor Nomista's asking you these questions, you have been interrupted in your discourse, in showing how faith enables a man to exercise his Christian graces, and perform his Christian duties aright: and therefore I pray you go on.

Evan. What should I say more? for the time would fail me to tell, how that according to the measure of any man's faith,

* Our author, remembering Nomista's bias, towards good works, as separated from Christ, puts him in mind, that Christ, is the way, and that the soul's motion heavenward, is in Christ; that is, a man, being once united to Christ by faith, moveth heavenward, making progress in believing, and by influences derived from Jesus Christ, walking in his holy commandments. The scripture acknowledgeth no other holiness of life, or good works; and concerning the necessity of these, the author moves no debate. But, as to propriety of expression, since good works are the keeping of the commandments, in the way which we are to go, he conceives, they may, with greater propriety, be called the walking in the way, than the way itself. It is certain, that the scripture speaks of walking in Christ, Col. 2: 6. "Walking in his commandments," 2 Chron. 17: 4. and walking in good works, Eph. 2: 10. And that as these terms signify but one and the same thing, so they are all metaphorical. But one would think, the calling of good works, the way to be walked in, is farther removed from the propriety of expression, than the calling them, the walking in the way. But the author waiving this, as a matter of phraseology, or manner of speaking only, tells us, that assuredly the sum and substance, both of the way to eternal happiness, and of walking in the way to it, consists in the receiving of Jesus Christ by faith, and in yielding obedience to his law, according to the measure of that receiving. Herein is comprehended, Christ and holiness, faith and obedience; which are inseparable. And no narrower is the compass of the way and walking mentioned, Isa. 35: 8, 9. "It shall be called the way of holiness, the redeemed shall walk there. The way of holiness, or, the holy way, (according to an usual Hebraism,) as it is generally understood by interpreters, is the way leading to heaven, saith Piscator; to wit, Christ, faith, and the doctrine of a holy life. Fererius apud. Pol. Snop. in Loc. And now, that our author, though he conceives good works are not so properly called the way, as the walking; yet does not say, that in no sense, they may be called the way, but expressly asserts them, to be the soul's walking in the way of eternal happiness: he cannot justly be charged here (more than any where else in his book) with teaching, that holiness is not necessary to salvation; unless one will in the first place, say, that though the way itself, to eternal happiness, is necessary to salvation, yet walking in the way is not necessary; which would be Antinomianism with a witness.

is his true peace of conscience; for saith the apostle, "Being justified by faith, we have peace with God." Rom. 5:1. Yea, saith the prophet Isaiah, "Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee." Isa. 26:3. Here there is a sure and true grounded peace: therefore it is of faith, saith the apostle, "That it might be by grace, and that the promise might be sure to all the seed." Rom.4:16. And answerable to a man's believing, that he is justified freely by God's grace, through the redemption that is in Jesus Christ.* Rom. 3, 24. is his true humility of spirit. So that, although he be endowed with excellent gifts and graces, and though he perform never so many duties, he denies himself in all: he does not make them as ladders, for him to ascend up into heaven by; but desires to "be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ," Phil. 3: 9. He does not think himself to be one step nearer to heaven, for all his works and performances. And if he hear any man praise him for his gifts and graces, he will not conceit that he has obtained the same by his own industry and painstaking, as some men have proudly thought: neither will he speak it out as some have done, saying these gifts and graces have cost me something, I have taken much pains to obtain them; but he saith, "By the grace of God I am what I am; and not I, but the grace of God that was with me," 1 Cor. 15: 10. And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or profane fellow; nor say, "stand by thyself, come not near me, for I am holier than thou," Isa. 65: 5. (as some have said:) but he pitieth such a man, and prays for him; and in his heart he saith concerning himself, "Who maketh thee to differ? and what hast thou, that thou hast not received?" 1 Cor. 4: 7.

And thus I might go on, and show you, how according to any man's faith, is his true joy in God, and his true thankfulness to God, and his patience in all troubles and afflictions, and his contentedness in any condition, and his willingness to suffer; and his cheerfulness in suffering, and his contentedness to part with any earthly thing. Yea, according to any man's faith, is his ability to pray aright, Rom. 10:14. to

* And not for any thing wrought in himself, or done by himself. See more, p. 138, note †.

hear or read the word of God aright, to receive the sacrament with profit and comfort; and to do any duty, either to God, or man, after a right manner, and to a right end, Heb. 4: 2. Yea, according to the measure of any man's faith, is his love to Christ, and so to man for Christ's sake; and consequently his readiness and willingness to forgive an injury, yea, to forgive an enemy, and to do good to them that hate him: and the more faith any man has, the less love he has to the world, or the things in the world. To conclude, the greater any man's faith is, the more fit he is to die, and the more willing.

Neo. Well, sir, now I do perceive that faith is a most excellent grace, and happy is that man, who has a great measure of it.

Evan. The truth is, faith is the chief grace that Christians are to be exhorted to get, and exercise; and therefore, when the people asked our Lord Christ, what they should do to work the works of God? he answered and said, "This is the work of God, that ye believe on him, whom he hath sent," John 6:29. Speaking, as if there were no other duty at all required, but only believing: for indeed, to say as the thing is, believing includeth all other duties in it, and they spring all from it; and therefore saith one, preach faith, and preach all. Whilst I bid man believe, saith learned Rollock,* I bid him do all good things; for, saith Dr. Preston,† truth of belief will bring forth truth of holiness: if a man believe, works of sanctification will follow; for faith draws after it inherent righteousness and sanctification. Wherefore, saith he, if a man will go about this great work, to change his life to get victory over any sin, that it may not have dominion over him, to have his conscience purged from dead works, and to be made partaker of the divine nature, let him not go about it as a moral man; that is, let him not consider what commandments there are, what the rectitude is which the law requires, and how to bring his heart to it; but let him go about it as a christian, that is, let him believe the promise of pardon, in the blood of Christ; and the very believing the promise, will be able to cleanse his heart from dead works.‡

* Rollock on John. † Pag. 330, 340, 344, 346.

‡ The sum hereof, is, That no considerations, no endeavors, whatsoever, will truly sanctify a man, without faith. Howbeit, such considerations and endeavors are necessary, to promote and advance the sanctification of the soul by faith.

Neo. But, I pray you, sir, whence has faith its power and virtue to do all this?

Evan. Even from our Lord Jesus Christ: for faith ingrafts a man, who is by nature a wild olive branch, into Christ, as into the natural olive; and fetches sap from the root Christ, and thereby makes the tree bring forth fruit in its kind:* Yea, faith fetcheth a supernatural efficacy from the death and life of Christ; by virtue of which it metamorphoseth† the heart of a believer, and creates and infuses into him new principles of actions.‡ So that, what a treasure of all graces Christ has

* Ward's life of faith, p. 6, 7, 8, 74, 75.

† Transformeth or changeth, Rom. 12: 2. "Be ye transformed by the renewing of your mind."

‡ Viz. Instrumentally. It cannot be denied, that our author placeth faith before the new principles of action, in this passage; and before the habits of grace, p. 132. And yet it will not follow, that, in his opinion, there can be no gracious change in the soul before faith. What he does indeed teach, in this matter, is warranted by the plain testimony of the apostle. Eph. 1: 13. "After that ye believed, ye were sealed with that Holy Spirit of promise." And what this sealing is, at least, as to the chief part of it, may be learned from John 1: 16. "And of his fulness have all we received, and grace for grace." For as sealing is the impression of the image of the seal on the wax, so that it thereby receives, upon it, point for point on the seal; so believers, being sealed with the Spirit of Christ, receive grace for grace in Christ, whereby they are made like them, and bear his image. And as it is warranted by the word; so it is agreeable to the old Protestant doctrine: That we are regenerate by faith; which is the title of the third chapter of the third book of Calvin's institutions; and is taught in the old confession, Art. 3. in these words, Regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God, an assured faith; and Art. 13. in these words, So soon as the Spirit of the Lord Jesus (which God's elect children receive by true faith) taketh possession in the heart of any man, so soon doth he regenerate and renew the same man.

Nevertheless, I am not of the mind, that, either in truth, or in the judgment of our reformers, or of our author, the first act of faith, is an act of an irregenerate, that is to say, a dead soul. But to understand this matter aright, I conceive, one must distinguish, between regeneration taken strictly, and taken largely; between new powers, and new habits or principles, of action. Regeneration, strictly so called, is the quickening of the dead soul, by the Spirit of Christ passively received; and goes before faith, according to John 1: 12, 13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, but of God." This is called, by Amesius, the first regeneration, Medul. Lib. I. Chap. 29. sect. 6. See Chap. 26. Sect. 19. And it belongs to, or is the same with, effectual calling; in the description of which, in the Shorter Catechism, one finds a RE-

stored up in him, faith drains, and draws them out to the use of a believer; being as a conduit-cock that watereth all the herbs in the garden. Yea, faith doth apply the blood of Christ to a believer's heart: and the blood of Christ has in it, not only the power to wash from the guilt of sin, but to cleanse and purge likewise, from the power and stain of sin. And therefore, saith godly Hooker,* if you would have grace, you must first of all get faith, and that will bring all the rest:

NEWING mentioned, whereby sinners are enabled to embrace Jesus Christ: and saith the Larg. Catech. on the same subject, they, although in themselves dead in sin, are hereby made able to answer the call. Regeneration, largely taken, presupposing the former, is the same with sanctification, wrought in the soul by the Spirit of Christ, actively received by faith: and so follows faith. Acts 26: 18. "Among them which are sanctified by faith, that is in me:" the subjects (of which) are the redeemed, called, and justified. Essen. Comp. Chap. 16. § 3. And accordingly, in the description thereof, in the Shorter Catech. mention is made of a second renewing, namely, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness. And thus I conceive regeneration to be taken in the above passages of the old Confession. And this is confirmed by the following testimonies: being in Christ, we must be new creatures, not in substance, but in qualities and disposition of our minds, and change of the actions of our lives—all which is impossible to them that have no faith. Mr. John Davidson's Catech. p. 29. "So good works follow as effects of Christ in us, possessed by faith, who, beginneth to work in us regeneration, and renewing of the whole parts and powers of soul and body. Which begun sanctification and holiness, he never ceaseth to accomplish," &c. Ibid. p. 30. "The effect (viz. of justification) inherent in us, as in a subject, is that new quality, which is called inherent righteousness or regeneration." Grounds of Christian Religion, (by the renowned Beza, and Faius, 1586.) Chap. 29. § 11. "That new quality, then, called inherent righteousness, and regeneration, testified by good works, is a necessary effect of true faith." Ibid. Chap. 31. § 13

Now, in regeneration taken in the former sense, new powers are put into the soul, whereby the sinner, who was dead in sin, is enabled to discern Christ in his glory; and to embrace him by faith. But, it is in regeneration taken in the latter sense, that new habits of grace, or immediate principles of actions are given; namely, upon the soul's uniting with Christ, by faith. So Estenius having defined, regeneration, to be, the putting of spiritual life in a man spiritually dead. Comp. Chap. 14. § 11. Afterwards saith, as by regeneration, new powers were put into the man, so by sanctification are given new spiritual habits, theological virtues. Ibid. Chap. 16. § 5. And as the scriptures are express, in that men are sanctified by faith. Acts 26: 18. So is the Larger Catech. in that, it is in sanctification they are "Renewed in their whole man, having the seeds of repentance unto life, and of all other saving graces put into their hearts." Quest. 75.

* Poor doubting christian, page 159.

let faith go to Christ, and there is meekness, patience, humility, and wisdom, and faith will fetch all these to the soul: therefore saith he, You must not look for sanctification,* till you come to Christ in vocation.

Nom. Truly, sir, I do now plainly see that I have been deceived, and have gone a wrong way to work: for I verily thought that holiness of life must go before faith, and so be the ground of it, and produce and bring it forth; whereas I now plainly see, that faith must go before, and so produce and bring forth holiness of life.

Evan. I remember a man, who was much enlightened in the knowledge of the gospel,† who saith, There be many that think, that as a man chooseth to serve a prince, so men choose to serve God. So likewise they think, that as those who do best service,‡ obtain most favor of their lord; and as those that have lost it,the more they humble themselves, the sooner they recover it: even so they think the case stands between God and them; whereas, saith he, it is not so, but clean contrary, for he himself saith, "Ye have not chosen me, but I have chosen you;" John 15:16. And not, for that we repent, and humble ourselves, and do good works; he giveth us his grace: but we repent, humble ourselves, do good works, and become holy, because he giveth us his grace. The good thief on the cross was not illuminated because he did con-

* Ibid. p. 154.

† This man, Bernardine Ochine, an infamous apostate, was at first a monk: but as our author saith, being much enlightened in the knowledge of the gospel, he not only made profession of the Protestant religion, but, together with the renowned Peter Martyr, was esteemed a most famous preacher of the gospel, throughout Italy. Being in danger, on account of religion, he left Italy, by Martyr's advice: and being much assisted by the Dutchess of Ferrara in his escape, he went first to Geneva, and then to Zurich, and was admitted a minister in that city. But discovering himself there, as Simon Magus did, after he had joined himself to the church at Samaria, he was banished: and as justly reckoned among the forerunners of the execrable Socinus. See Hornbeck, Apar. ad Controv. Soc. page 47. Hence one may plainly see, how there are sermons of his, which might safely, and to good purpose, be quoted. And as for the character given him by the author here; if one is in hazard of reckoning it an applause, he should remember, that it is no greater than what the apostle gives to the guilty of the sin against the Holy Ghost, Heb. 6: 4. "Those who were once enlightened, and have tasted of the heavenly gift," &c. Which I make no question, but our author had his eye upon, in giving this man his character very pertinently.

‡ Bernard. Ochine's serm. of Predest.

fess Christ; but he did confess Christ because he was illuminated. For, saith Luther,* The tree must first be, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person, which afterwards bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree: which is not to make apples, but mere fantasies. Wherefore, neighbor Nomista, let me entreat you, that whereas before, you have reformed your life that you might believe; why now believe, that you may reform your life: and do not any longer work to get an interest in Christ; but believe your interest in Christ that so you may work.† And then you will not make the change of your life the ground of your faith, as you have done; and, as Mr.‡ Culverwell saith, many do, who being asked, what caused them to believe? They answer, because they have truly repented, and changed their course of life.‖

Ant. Sir, what think you of a preacher, that in my hearing said, he durst not exhort nor persuade sinners to believe their sins were pardoned, before he saw their lives reformed; for fear they should take more liberty to sin?

Evan. Why, what should I say, but that I think that preacher was ignorant of the mystery of faith?§ ¶

* On Gal. p. 124.

† That is, by believing, get a saving interest in Christ; whereas before, you have set yourself, as it were, to work it. See note on the definition of faith.

‡ In his treatise of faith.

‖ Which, adds he, if it proceed not from faith, is not so much as a sound proof of faith, much less can it be any cause to draw them to believe, p. 20. "The only firm ground of saving faith, is God's truth, revealed in his word, as is plainly taught. Rom. 10: 17." Ibid. p. 21.

§ Ward's life of faith, p. 56.

¶ This censure, as it natively follows upon overthrowing that doctrine, viz. That holiness of life must go before faith, and so be the ground of it, and produce and bring it forth, p. 132. so it is founded on these two ancient Protestant principles, (1.) That the belief of the remission of sin, is comprehended in saving, justifying faith; of which, see page 137, note; and the note on the definition of faith. (2.) That true repentance, and acceptable reformation of life, do necessarily flow from, but go not before saving faith; of which, see page 106, note; and page 107, note. Hence it necessarily follows, that remission of sin must be believed, before there can be any acceptable reformation of life; and, that that preacher's fear was groundless, reformation of life, being so caused by the faith of remission of sin, that it is inseparable

For it* is of the nature of sovereign waters, which so wash off the corruption of the ulcer, that they cool the heat, and stay the spreading of the infection; and so by degrees heal the same. Neither did he know, that it is of the nature of cordials, which so comfort the heart and ease it; that they also expel the noxious humors, and strengthen nature against them.†

Ant. And I am acquainted with a professor, though, God knows,‡ a very weak one, that saith, if he should believe before his life be reformed, then he might believe, and yet walk on in his sins: I pray you, sir, what would you say to such a man?

Evan. Why I could say with Dr.‖ Preston, let him, if he can, believe truly, and do this; but it is impossible: let him believe, and the other will follow; truth of belief will bring forth truth of holiness; for, who, if he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to Christ?§ the law, as it is the covenant of works, and Christ, are set in opposition:¶ as two husbands to one wife successively:** whilst the law was alive in the conscience, all the fruits were deadly, Rom. 7: 5. but Christ taking the same spouse to himself, (the law being dead,) by his quickening Spirit doth make her fruitful to God,†† and so raiseth up seed to the former husband; for materially these

from it; as our author teacheth in the following passages. Calvin's censure, in this case, is fully as severe: as for them (saith he) that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof. Instit. book 3. chap. 3. § 1. Yet when we refer the beginning of repentance to faith, we do not dream, a certain mean space of time, wherein it bringeth it out; but we mean to show that a man cannot earnestly apply himself to repentance, unless he know himself to be of God. Ibid. § 2.

* Viz. faith.

† Even so, faith not only justifies a sinner, but sanctifies him in heart and life.

‡ I think this expression might very well have been spared here.

‖ New Cov. p. 361.

§ "Q. Doth not this doctrine (viz. of justification by faith without works) make men secure and profane? A. No, for it cannot be, but they, who are ingrafted into Christ by faith, should bring forth fruits of thankfulness. Palat. Catech. Q. 64.

¶ Towne's assertion of grace, p. 142.

** Rom. 7: 4. †† Rom. 7: 4, 6.

are the works of the law, though produced by the Spirit of Christ in the gospel.*

Ant. And yet, sir, I am verily persuaded, that there be many, both preachers and professors, in this city, of the very same opinion, that these two are of.

Evan. The truth is,† many preachers stand upon the praise of some moral virtue, and do inveigh against some vice of the times, more than upon pressing men to believe: but saith a learned writer,‡ It will be our condemnation, if we love darkness rather than light, and desire still to be groping in the twilight of morality, the precepts of moral men, rather than to walk in the true light of divinity, which is the doctrine of Jesus Christ:‖ and I pity the preposterous care and unhappy travail of many well affected, who study the practice of this and that virtue, neglecting this cardinal and radical virtue: as if a man should water all the tree, and not the root: fain would they shine in patience, meekness and zeal, and yet are not careful to establish and root themselves in faith, which should maintain all the rest; and therefore all their labor has been in vain and to no purpose.

Nom. Indeed, sir, this which ye have now said, I have found true by my own experience: for I have§ labored and endeavored, to get victory over such corruptions, as to overcome my dulness, and to perform duties with cheerfulness; and all in vain.

Evan. And no marvel; for, to pray, to meditate, to keep sabbath cheerfully, to have your conversation in heaven, is as possible for yourself to do, as for iron to swim,¶ or for stones to ascend upward: but yet nothing is impossible to faith, it

* As a woman married to a second husband, after the death of the first, doth the same work for substance, in the family, that was required of her by the first husband; yet does it not to, nor as under the authority of the dead husband, but the living one: so the good works of believers are materially, and but materially, the works of the law (as a covenant) the first husband now dead to the believer. In this sense only, the law is here treated of: and to make the good works of believers, formerly the works of the law, as a covenant and husband, is to contradict the apostle. Rom. 7: 4, 5, 6. to make them deadly fruits, dishonorable to Christ the second husband, and unacceptable to God.

† Ward's life of faith, p. 19.

‡ William's seven golden candlesticks, p. 39.

‖ Ward's life of faith, p. 6, 7.

§ After that manner.

¶ Ward's life of faith, p. 68, 69, 70.

can naturalize these things unto you; it can make a mole of the earth, a soul of heaven; wherefore though you have tried all moral conclusions of purposing, promising, resolving, vowing, fasting, watching, and self-revenge: yet get you to Christ, and with the finger of faith, touch but the hem of his garment; and you shall feel virtue come from him, for the curing of all your diseases. Wherefore I beseech you, come out of yourself unto Jesus Christ, and apprehend him by faith, as (blessed be God) you see your neighbor Neophitus has done; and then shall you find the like loathing of sin, and love to the law of Christ, as he now doth; yea, then shall you find your corruptions dying and decaying daily, more and more, as I am confident he shall.

Neo. Yes, but, sir, shall I not have power, quite to overcome all my corruptions, and to yield perfect obedience to the law of Christ, as the Lord knows I much desire?

Evan. If you could believe perfectly, then should it be even according to your desire: agreeable to that of Luther,* If we could perfectly apprehend Christ, then should we be free from sin: but, alas, whilst we are here, we know but in part, and so believe but in part, and so receive Christ but in part, 1 Cor. 13: 9. and so, consequently, are holy but in part: witness James the just, including himself, when he saith, "In many things we sin all." James 3: 2. John, the faithful and loving disciple, when he saith, "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. Yea, and witness Luther,† when he saith, a christian man has a body, in whose members, as Paul saith, "Sin dwelleth and warreth." Rom. 7: 15. And although he fall not into outward and gross sins, as murder, adultery, theft and such like, yet is he not free from impatience and murmuring against God; yea, saith he, I feel in myself covetousness, lust, anger, pride and arrogancy, also the fear of death, heaviness, hatred, murmurings, impatience.‡ So that you must not look to be quite without sin, whilst you remain in this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other graces. Wherefore saith godly Hooker,‖ strengthen this grace of faith, and strengthen all; nourish this, and

* On Gal. p. 173.
† On Gal. p. 144.
‡ Ward's life of faith, p. 149.
‖ Soul's effectual calling, p. 610.

nourish all. So that if you can attain to a great measure of faith, you shall be sure to attain to a great measure of holiness; according to the saying of Dr. Preston,* he that has the strongest faith, he that believeth in the greatest degree the promise of pardon and remission of sins; I dare boldly say, he has the holiest heart, and the holiest life. And therefore I beseech you, labor to grow strong in the faith of the gospel. Phil. 1: 27.

9. *Neo.* O, sir, I desire it with all my heart; and therefore I pray you tell me, what you would have me to do, that I may grow more strong?

Evan. Why, surely the best advice and counsel that I can give you, is to exercise that faith which you have: and wrestle against doubtings; and be earnest with God in prayer for the increase of it: Forasmuch, saith Luther,† as this gift is in the hands of God only, who bestoweth it when, and on whom he pleaseth; thou must resort unto him, by prayer, and say with the apostles, "Lord increase our faith." Luke 17:5. And you must also be diligent in hearing the word preached; for as faith cometh by hearing, Rom. 10:17. so it is also increased by hearing. And you must also read the word, and meditate upon the free and gracious promises of God: for the promises are the immortal seed, whereby the Spirit of Christ begets and increaseth faith, in the hearts of all his. And lastly, you must frequent the sacrament of the Lord's supper, and receive it as often as conveniently you can.‡

Ant. But, by your favor, sir, if faith be the gift of God, and he give it when, and to whom he pleaseth: then I conceive that man's using such means will not procure any greater measure of it, than God is pleased to give.

Evan. I confess it is not the means, that will either beget or increase faith; but it is the Spirit of God in the use of means that does it: so that as the means will not do it without the Spirit, neither will the Spirit do it without the means, where the means may be had. Wherefore, I pray you, do not you hinder him from using the means.

Neo. Sir, for mine own part, let him say what he will, I am resolved, by the assistance of God, to be careful and diligent in the use of those means, which you have now pre-

* New Cov. p. 144.

† Choice sermon, p. 27. ‡ Poor doubt. Chris. p. 148.

scribed: that so, by increasing my faith, I may be the better enabled to subject* to the will of the Lord, and so walk, that I may please him.

10. But forasmuch as heretofore, he has endeavored to persuade me to believe divers points, which I could not see to be true, and therefore could not assent unto them; methinks I do now begin to see some show of truth in them: therefore, Sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your judgment and direction therein.

Evan. Do so, I pray you.

1. *Neo.* Why, first of all, he has endeavored to persuade me that a believer is not under the law, but is altogether delivered from it.

2. That a believer does not commit sin.

3. That the Lord can see no sin in a believer.

4. That the Lord is not angry with a believer for his sins.

5. That the Lord does not chastise a believer for his sins.

6. Lastly. That a believer has no cause, neither to confess his sins, nor to crave pardon at the hands of God for them, neither yet to fast, nor mourn, nor humble himself before the Lord for them.

Evan. These points, which you have now mentioned, have occasioned, many needless and fruitless disputes; and that because men have either not understood what they have said, or else not declared whereof they have affirmed; for in one sense they may all of them be truly affirmed; and in another sense they may all of them be truly denied: wherefore, if we would clearly understand the truth, we must distinguish between the law, as it is the law of works, and as it is the law of Christ.†

[* That is, subject my understanding and conscience.] Revisor.

† The Antinomian sense of all these positions, is, no doubt, erroneous and detestable, and is opposed and disproved by our author. The positions themselves are paradoxes, bearing a precious gospel-truth, which he maintains against the legalist: but, I doubt, it is too much to call them all Antinomian paradoxes. But to call them simply, and by the lump, Antinomian errors, is shocking; one might as good say, it is a Popish, or Lutheran error, that the bread in the sacrament, is Christ's body: and that it is a Socinian, Arminian or Baxterian error, that a sinner is justified by faith: for the first four of the paradoxes, are as directly scriptural, as these are; though the Antinomian sense of the former is antiscriptural, as is the Popish, Lutheran, Socinian, Arminian, and Baxterian sense of the latter, respectively. At this rate, one

Now as it is the law of works, it may be truly said, that a believer is not under the law, but is delivered from it,* ac-

might subvert the very foundations of Christianity, as might easily be shown, if there were sufficient cause to exemplify it here. How few doctrines of the Bible are there, that have not been wrested to an erroneous sense, by some corrupt men or other? Yet will not their corrupt glosses warrant the condemning of the scriptural positions themselves, as erroneous.

The first four of these paradoxes, are found in the following texts of scripture, viz. the

1st, Rom. 6: 14. "Ye are not under the law, but under grace." Chap. 7: 6. "Now we are delivered from the law."

2d, 1 John 3: 6. "Whosoever abideth in him, sinneth not." Ver. 9. "Whosoever is born of God, doth not commit sin, and he cannot sin."

3d, Numb. 23: 21. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Cant. 4: 7. "Thou art all fair, my love there is no spot in thee."

4th, Isa. 54: 9. "So have I sworn, that I would not be wroth with thee, nor rebuke thee."

The case standing thus, these paradoxes must needs be sensed, one way or other, agreeable to the analogy of faith, and so defended, by all who own the divine authority of the holy scripture. And as an orthodox divine would not condemn the two propositions, above mentioned, brought in for illustration of this matter, but clear the same, by giving a sound sense of them, and rejecting the unsound sense, as, that it is true that the bread, is Christ's body sacramentally; false, that it is so by transubstantiation, or consubtantiation; that it is true, sinners are justified by faith, as an instrument, apprehending and applying Christ's righteousness; false, that they are justified by it, as a work, fulfilling the pretended new proper gospel-law: so our author gives a safe and sound sense of these scriptural paradoxes, and rejects the unsound sense, put upon them by Antinomians; and this he does, by applying to them, the distinction of the law, as it is the law of works, *i. e.* the covenant of works, and as it is the law of Christ, *i. e.* a rule of life, in the hand of a Mediator to believers. Now, if this distinction be not admitted here, either in these, or equivalent terms; but the law of Christ, and the law of works, be reckoned one and the same thing: then believers in Christ, whom none but Antinomians will deny to be under the law, as it is the law of Christ, or a rule of life, are evidently staked down under the covenant of works still; forasmuch as in the sense of the holy scripture, as well as in the sense of our author, the law of works is the covenant of works. And since it is plain from the holy scripture, and from the Westminster Confession, that believers are not under the law, as a covenant of works: a way, which, by this distinction, our author had blocked up, is, by rejecting it, and confounding the law of works, and law of Christ, opened for Antinomians to cast off the law for good and all.

The two last of these paradoxes are consequentially scriptural, as necessarily following upon the former, being understood in the same sense as they are, and as our author explains them.

* "True believers be not under the law, as a covenant of works.

cording to that of the apostle, Rom. 6: 14. "Ye are not under the law, but under grace:" and Rom. 7: 6. "But now we are delivered from the law." And if believers are not under the law, but delivered from it, as it is the law of works; then, though they sin, yet do they not transgress the law of works; for, "Where no law is, there is no transgression," Rom. 4: 15. And therefore saith the apostle John, "Whosoever abideth in him sinneth not," 1 John 3: 6. that is, (as I conceive) whosoever abideth in Christ by faith, sinneth not against the law of works.* And if a believer sin not against the law of works; then can God see no sin in a believer, as a transgression of that law.† And therefore it is said, Numb. 23: 21. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." And again, it is said, Jer. 50: 20. "And at that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." And in Cant. 4: 7. Christ saith concerning his spouse, "[illegible] thou art all fair, my love, and there is no spot in thee." And if God can see no sin in a believer, then assuredly he is neither angry, nor does he chastise a believer for his sins, as a transgression of that law:‡ and hence it is that the Lord saith concerning his own

Westm. Confess. Chap. 19. § 6. The law of works, saith our author, p. 34. is as much as to say, the covenant of works.

* As the world is altogether set upon sin, and can do nothing but sin: so they that are born of God sin not: not that their sins of themselves are not deadly, but because their persons are so lively in Christ, that the deadliness of sin cannot prevail against them." Mr. John Davidson's Catechism, p. 32. What he means by the deadliness of sin, appears from these words a little after. "Howbeit the condemnation of sin is removed from the faithful altogether," &c. The penalty, which the law of works threatens, says our author to Neophitus, "is condemnation, and death eternal; and this you have no cause at all to fear."

† Mr. James Melvil, to the same purpose expresseth it thus:

> But God in his daughter dear sees no iniquity,
> Nor in his chosen Israel will spy enormity:
> Not looking in her cheek, which is with freckles replete,
> But ever into Christ her face, which pleasant is and sweet.
> Morning Vision, dedicated to King James VI. p. 85.

‡ Such anger is revenging wrath; and such chastisement is proper punishment, inflicted for satisfying offended justice; in which sense, it is said, Isa. 53: 5. "The chastisement of our peace was upon him:" to wit, on Jesus Christ; and therefore it cannot be on believers themselves.

people, Isa. 27: 4. "Anger is not in me." And again, Isa. 54: 9. The Lord, speaking comfortably to his spouse the church, saith, "As I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will no more be wroth with thee, nor rebuke thee." Now, if the Lord be not angry with a believer, neither doth chastise him for his sins, as they are any transgression of the law of works; then has a believer neither need to confess his sins unto God, nor crave pardon for them: nor yet to fast, nor mourn, nor humble himself for them, as conceiving them to be any transgression of the law, as it is the law of works.* Thus you see, that if you consider the law in this sense, then all these points follow; according as you say our friend Antinomista has endeavored to persuade you.

But if you do consider the law, as it is the law of Christ; then they do not so, but quite contrary. For as the law is the law of Christ, it may be truly said, that a believer is under it, and not delivered from it: according to that of the apostle, 1 Cor. 9: 21. "Being not without law to God, but under the law to Christ:" and according to that of the same apostle, Rom. 3: 31. "Do we then make void the law through faith?

* Our author doth not indeed here refute the Antinomian error, that the believer ought not to mourn for his sins, he does that effectually in the next paragraph. But here he refutes the legalist, who will needs have the believer still to be under the law, as it is the covenant of works; and therefore to confess and mourn, &c. for his sins, as still committed against the covenant of works. But, it is evident as the light, that believers are not under the covenant of works, or in other terms, under the law, as that covenant; and that principle being once fixed, the whole chain of consequences, which our author has here made, does necessarily follow thereupon. It is strange that nothing can be allowed, in believers, to be mourning for sin; unless they mourn for it, as unbelievers, as persons under the covenant of works, who doubtless are under the curse and condemnation, for their sin. Gal. 3:10. But, as our obedience, now, is not the performance, so our sinning is not the violation, of the condition of the old covenant. Believers' sins now, though transgressions of the law, are not counted violations of the condition of the covenant of works, under which they are not. Brown on justification, Chap. 15: p. 224. "If sense of sin be taken for the unbelieving feeling of it, and judging myself cast out of his sight, and condemned; whereas yet I am in Christ, and it is God that justifies me; who is he that shall condemn? Rom. 8: 33, 34. we shall agree with Antinomians. This is indeed the hasty sense of unbelief. Psal. 31: 22. John 2: 4: "Hence [let] them be rebuked, who say not that Christ in the gospel has taken away this sense of sin." Rutherford on the covenants, p. 222.

God forbid; yea, (by faith) we establish the law." And if a believer is under the law, and not delivered from it, as it is the law of Christ; then if he sin he transgresses the law of Christ: and hence I conceive it is, that the apostle John saith, concerning himself and other believers, 1 John 1:8. "If we say we have no sin, we deceive ourselves, and the truth is not in us." And so saith the apostle James, chap. 3: 2. "In many things we offend all." And if a believer transgress the law of Christ, then doubtless, he seeth it: for it is said, Prov. 5: 21. "That the ways of man are before the eyes of the Lord, and he pondereth all his goings." And in Heb. 4: 13. it is said, "All things are naked and open unto the eyes of him, with whom we have to do." And if the Lord sees the sins that a believer commits against the law, as it is the law of Christ; then doubtless he is angry with him: for it is said, Psal. 106: 40. That, because the people, "went a whoring after their own inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance:" and in Deut. 1: 37. Moses saith concerning himself, the Lord was angry with him. And if the Lord is angry with a believer for his transgressing the law of Christ, then assuredly (if need be) he will chastise him for it: for it is said* concerning the seed and children of Jesus Christ,† "If they forsake my law, and walk not in my judgments, then will I visit their transgressions with the rod, and their iniquities with stripes." And in 1 Cor. 11: 30. it is said concerning believers, "for this cause (namely, their unworthy receiving of the sacrament) many are weak and sickly among you, and many sleep." And if the Lord is angry with believers and chastises them for their sins, as they are a transgression of the law of Christ; then has a believer cause to confess his sins unto the Lord, and to crave pardon for them, yea, and to fast, and mourn, and humble himself for them, as conceiving them to be a transgression of the law of Christ.‡

11. And now my loving neighbor Neophitus, I pray you to consider seriously of these things: and learn to distinguish aright between the law, as it is the law of works, and as it is

* Psalm 89: 30, 31, 32. † Ball on the Cov. p. 41.

‡ Thus our author has solidly refuted, in this paragraph, the Antinomian sense of all six positions above mentioned.

the law of Christ; and that in effect and practice, I mean, in heart and conscience.

Neo. Sir, it is the unfeigned desire of my heart, so to do; and therefore I pray you give me some direction therein.*

Evan. Surely the best direction that I can give you, is, to labor truly to know, and firmly to believe, that you are not under the law, as it is the law of works; and that you are now under the law, as it is the law of Christ: and that therefore you must neither hope for what the law of works promises, in case of your most exact obedience; nor fear what it threatens, in case of your most imperfect and defective obedience. And yet you may hope for what the law of Christ promises, in case of your obedience; and are to fear what it threatens, in case of your disobedience.

Neo. But, sir, what are these promises and threatenings? and, first, I pray you, tell me, what the law of works promises?

Evan. The law of works, or which is all one (as I have told you) the covenant of works promises justification and eternal life, to all that yield perfect obedience thereto: and this you are not to hope for, because of your obedience. And indeed, to say as the thing is, you being dead to the law of works, can yield no obedience at all to it; for, how can a dead wife yield any obedience to her husband? and if you can yield no obedience at all to it, what hope can you have of any reward for your obedience? Nay, let me tell you more, Jesus Christ, the Son of God, has purchased both justification, and eternal life, by his perfect obedience to the law of works, and has freely given it to you, as it is written, Acts 13: 39. "By him, all that believe are justified from all things, from which ye could not be justified by the law of Moses:" and, verily, verily, saith our Saviour, "He that believeth in me, hath everlasting life." John 6: 47.

Neo. And I pray you, sir, what does the law of works threaten, in case of man's disobedience to it?

Evan. Why, the penalty, which the law of works, in that case, threatens, is condemnation, and death eternal: and this

* Namely, how to improve these points of doctrine, in my practice. There lies the great difficulty; and according as unbelief or faith, has the ascendant, so will the soul, in practice, carry itself; confessing, begging pardon, fasting, mourning, and humbling itself either as a condemned malefactor, or as an offending child.

you have no cause at all to fear, in case of your most defective obedience; for no man has any cause to fear the penalty of that law, which he lives not under. Surely a man, that lives under the laws of England, has no cause to fear the penalties of the laws of Spain or France: even so you, that now live under the law of Christ, have no cause to fear the penalty of the law of works.* Nay, the law of works is dead to you; and therefore you have no more cause to fear the threats thereof, than a living wife has to fear the threats of her dead husband; nay, than a dead wife has to fear the threats of a dead husband.† Nay, let me say yet more, Jesus Christ, by his condemnation, and death upon the cross, has delivered you, and set you free from condemnation, and eternal death; as it is written, Rom. 8: 1. "There is therefore now no condemnation to them that are in Christ Jesus," and saith Christ himself, John 11:26. "Whosoever liveth, and believeth in me, shall never die."

And thus you see your freedom and liberty from the law, as it is the law of works. And that you may be the better enabled to stand fast in this liberty, wherewith Christ hath made you free; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you, as a man under that law. So that if the Lord shall be pleased, hereafter to bestow upon you a great measure of faith, whereby you shall be enabled to yield an exact and perfect obedience to the mind and will of God:‡ then beware of conceiving that the Lord looks upon it as obedience to the law of works; or will in any measure reward you for it, according to the promises of that law. And if in case, at any time hereafter, you be, by reason of the weakness of your faith, and strength of temptation, drawn aside, and prevailed with, to swerve from the mind and will of the Lord; then be-

* See p. 90, notes. "The law as it condemneth and curseth, is, to the believer, a mere passive, and a naked stander by, and has no activity, nor can it act in that power, upon any in Christ. As the law of Spain is merely passive in condeming a free-born man dwelling in Scotland." Rutherford's Spirit. Antichrist. p. 87. "The law being fully satisfied by Christ, it neither condemneth, nor can it condemn to eternal sufferings, for that is removed from the law to all that are in Christ." Ibid.

† For, according to the scripture, the believer is dead to the law, and the law is dead to the believer; namely, as it is the law (or covenant) of works.

‡ Exact and perfect comparatively, not absolutely.

ware of conceiving, that the Lord sees it as any transgression of the law of works. For if you cannot transgress that law; then it is impossible the Lord should see that which is not: and if the Lord can see no sin in you, as a transgression of the law of works; then it is impossible that he should either be angry with you, or correct you for any sin, as it is a transgression of that law. No, to speak with holy reverence, (as I said before) the Lord cannot, by virtue of the covenant of works, either require any obedience of you, or give you an angry look, or an angry word; much less threaten and afflict you for any disobedience to that covenant. And therefore, whensoever your conscience shall tell you, that you have broken any of the ten commandments; do not conceive that the Lord looks upon you as an angry judge, armed with justice against you: much less do you fear, that he will execute his justice upon you, according to the penalty of that covenant; in unjustifying you, or depriving you of your heavenly inheritance, and giving you your portion in hell fire. No, assure yourself, that your God in Christ will never unson you, nor unspouse you: no, nor yet, as touching your justification and eternal salvation, will he love you ever a whit the less; though you commit never so many, or great sins; for this is a certain truth, that as no good, either, in you, or done by you, did move him to justify you, and give you eternal life; so no evil in you, or done by you, can move him to take it away from you, being once given.* And therefore

* The author speaks expressly of the love of God touching believers' justification and eternal salvation, which, according to the scripture, he reckons to be given them already. And he asserts, that as no good in them, or done by them, did move him to love them, so as to justify them, and give them eternal life: so no evil in them, or done by them, shall lessen that love, as to their justification, and eternal salvation; that is, as himself explains it, move him to take eternal life (which includes justification) away from them, being once given. This is most firm truth: howbeit the more and the greater the sins of a believer are, he may lay his accounts with the more and the greater effects of God's fatherly indignation against him; and the corruption of human nature makes the adding of such a clause, in such a case, very necessary. What our author here advances, is evident from the holy scripture. Psal. 89: 30, 31, 32, 33, 34. "If his children forsake my law, and walk not in my judgments, if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquities with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips." And

believe it, man, whilst you live, that as the Lord first loved you freely, so will he hereafter heal your backslidings, and still love you freely, Hos. 14: 4. Yea, "He will love you unto the end," John 13: 1. And although the Lord doth express the fruits of his anger towards you, in chastising and

to deny it, is, in effect, to affirm, that God loves believers, as touching their justification and eternal salvation, for their holiness; contrary to Titus 3: 5. "Not by works of righteousness, which we have done, but according to his mercy he saved us." Rom. 6: 23. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." And, that that love of his to them, changeth according to the variations of their frame and walk; contrary to Rom. 11: 29. "The gifts and calling of God are without repentance." But while the doctrine of the perseverance of the saints, stands, namely, that true believers can neither fall away totally, nor finally, neither from relative grace, nor from inherent grace; our author's doctrine in this point, must stand also: and the sins of believers, how great or many soever they be, can never be of that kind, which is inconsistent with a state of grace; nor of another, than that of infirmities. See p. 118, note. And how low soever grace is brought in the soul of a believer, at any time, through the prevalency of temptation; yet can he never altogether lose his inherent holiness, nor can he at any time live after the flesh. For, according to the scripture, that is not the spot of God's children: but he, who so lives, neither is, nor ever was one of them. Rom 6: 2. "How shall we that are dead to sin, live any longer therein? Ver. 14. "Sin shall not have dominion over you: for ye are not under the law, but under grace. Chap. 8: 1. Them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. See ver. 4. 1 John 3: 9. "Whosoever is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin; because he is born of God.

"God foresaw what infirmities, thou wouldst have, before he gave Christ this commission; and Christ foresaw them, before his acceptance of the charge. If their prescience could not stop God in his gift, nor cool Christ in his acceptance, why should it now?—"While they do continue, the love of God to thee is not hindered by them." Charnock, vol. 2. Edit. 2. p. 749.

"Observe a two-fold distinction. 1. Between God's love in itself, and the manifestation of it to us. That is perpetual and one—without change, increase or lessening:—but the manifestation of this love—is variable, according to—our more or less careful exercise of piety—2. Between God's love to our persons, and God's love to our qualities and actions. A distinction which God well knows how to make.—Parents, I am sure, are well skilled in putting this difference between the vices and persons of their children; those they hate, these they love.—The case is alike between God and the elect: his love to their persons is from everlasting the same: nor does their sinfulness lessen it, nor their sanctity increase it; because God, in loving their persons, never considered them otherwise, than as most perfectly holy and unblameable in Christ." Pemble's works, p. 23.

afflicting you: yet do not you imagine that your afflictions are penal, proceeding from hatred and vindictive justice; and so as payments and satisfaction for sins; and so as the beginning of eternal torments in hell. For you, being (as you have heard) freed from the law of works, and so consequently from sinning against it; must needs likewise be freed from all wrath, anger, miseries, calamities, afflictions, yea and from death itself, as* fruits and effects or any transgression against that covenant.

And therefore you are never to confess your sins unto the Lord, as though you conceived them to have been committed against the law of works; and so making you liable to God's everlasting wrath and hell-fire: neither must you crave pardon and forgiveness, for them, that thereupon you may escape that penalty: neither do you either fast, or weep, or mourn, or humble yourself, out of any conceit that you shall thereby satisfy the justice of God, and appease his wrath, either in whole or in part; and so escape his everlasting vengeance. For if you are not under the law of works; and if the Lord sees no sin in you, as a transgression of that law; and is neither angry with you, nor afflicts you, for any sin, as it is a transgression of that law; then consequently, you have no need either to confess your sins, or crave pardon for them, or fast, or weep, or mourn, or humble yourself for your sins, as conceiving them to be any transgression of the law of works.

Neo. Well, sir, you have fully satisfied me in this point: and therefore I pray you proceed to show, what is that reward, which the law of Christ promises; which you said I might hope for, in case of my obedience thereunto?

Evan. Why, the reward, which (I conceive) the law of Christ promises to believers, and which they may hope for, answerably to their obedience to it,† is, "a comfortably being in the enjoyment of sweet communion with God in Christ, even in the time of this life; and a freedom from afflictions, both spiritual and corporal, so far forth as they are fruits and effects of sin, as it is any transgression of the law of Christ."‡ For you know, that so long as a child yields obedience to his

* They are.

† Though not for their obedience, but for Christ's obedience.

‡ I read the last word of this sentence, Christ, not works, judging it plain, that the latter is a press-error. See "Wherefore," &c. p. 162, and the reason here immediately following, and p. 164.

father's commands, and does nothing displeasing to him, if he love his child, he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip nor scourge him for his disobedience: even so, if you unfeignedly desire, and endeavor to be obedient unto the mind and will of your loving Father in Christ; in doing that which he commands, and in avoiding that which he forbids, both in your general and particular calling; and that to the end that you may please him; then, answerably as you do so, your Father will smile upon you, when you shall draw near to him in prayer, or any other of his own ordinances; and manifest his sweet presence, and loving favor towards you; and exempt you from all outward calamities, except in case of trial of your faith and patience, or the like; as it is written, 2 Chron. 15: 2. "The Lord is with you, while ye are with him; and if you seek him, he will be found of you." And so the apostle James saith, James 4: 8. "Draw nigh to God, and he will draw nigh to you." And O saith the Lord, "That my people had hearkened unto me, and Israel had walked in my ways! he should have fed them with the finest of wheat, and with honey out of the rock should I have satisfied thee," Psal. 81: 13, 16. And this may suffice to have showed you what you may hope for, answerable to your obedience to the law of Christ.

Neo. Then, sir, I pray you proceed to show, what is the penalty which the law of Christ threatens, and which I am to fear, if I transgress that law.

Evan. The penalty which the law of Christ threatens, to you, if you transgress it, and which you are to fear, is the want of near and sweet communion with God in Christ, even in the time of this life; and a liableness to all temporal afflictions, as fruits and effects of the transgressing of that law.*

* An awful penalty, if rightly understood! as comprehending all manner of strokes and afflictions on the outward and inner man, elsewhere called by our author temporal and spiritual afflictions, on the outward man; not to speak of the reproach, disgrace, and contempt, successless labor and toil, poverty, misery and want, and the like, which the believer is liable to, for his disobedience, as well as others: his sins lay him open to the whole train of maladies, pains, torments, sores, diseases, and plagues, incident to sinful flesh; by which he may become a burden to himself, and a burden to others. And these may be inflicted on him, not only by the hand of God, but by the hand of the devil; as it appears in the case of Job. Yea, and the Lord may, in virtue of this penalty annexed to his law, pursue the controversy with

Wherefore, whensoever you shall hereafter transgress any of the ten commandments, you are to know, that you have thereby transgressed the law of Christ; and that the Lord sees it, and is angry with it, with a fatherly anger; and (if

the offending believer, even to death: so that his natural life may go in the cause of his transgression, 1 Cor. 11: 30, 32. To this may be added the marks of God's indignation against his sin, set upon his relations; witness the disorders, mischiefs, and strokes, on David's family, for his sin in the matter of Uriah, more bitter than death. 2 Sam. 12: 10, 11, 12, 14. Chap. 13, and 15. In the inner man, by virtue of the same penalty, he is liable, for his transgression, to be deprived of the comfort, sense, exercise, and some measure, of his graces; of his sense of God's love, his peace, joy, actual communion with God, and access to him in duties; to be brought under desertion, hiding of God's face, withdrawing of the light of the Lord's countenance: and left to walk in darkness, to go mourning without the sun, and to cry and shout while the Lord shutteth out his prayer: to be thrown into agonies of conscience, pierced with the arrows of the Almighty in his spirit, compassed about and distracted with the terrors of God, seized with the fearful apprehensions of God's revenging wrath against him, and thereby brought unto the brink of absolute despair. Besides all this, he is liable to the buffetings of Satan, and horrid temptations, and, for the punishment of one sin, to be suffered to fall into another. And all these may, in virtue of the penalty annexed to the law in the hand of Christ, meet in the case of the offending believer, together and at once. Thus, howbeit God no where threatens to cast believers in Christ into hell; yet, he both threatens, and often executes, the casting of a hell into them, for their provocations.

Only, the (revenging) wrath and curse of God, are no part of the penalty to believers in Christ, according to the truth and our author. But, whether or not this penalty, as it is without these, leaves the most holy and awful law of the great God, and our Saviour Jesus Christ, most base and despicable, the sober minded reader will easily judge for himself.

"The one" viz. (justification) "doth equally free all believers from the revenging wrath of God, and that perfectly in this life." Larger Catech. Quest. 77. "They can never fall from the state of justification; yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance." Westm. Confess. Chap. 11: Art. 5. "They may fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves." Ibid. chap. 17. Art. 3. "The threatenings of it serve to show, what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law." Ibid. chap. 19. Art. 6.

need be) will chastise you, 1 Pet. 1: 6. either with temporal or spiritual afflictions, or both. And this your heavenly Father will do in love to you; either to bring your sins to remembrance, as he did the sins of Joseph's brethren, Gen. 42: 21. And as the widow of Zarephath confesseth concerning herself, 1 Kings 17: 18. or else to purge and take away your sins, according to that which the Lord saith, Isa. 27: 9. "By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, even the taking away of sin." For indeed, saith Mr. Culverwell,* afflictions, through God's blessing, are made special means to purge out that sinful corruption, which is still in the nature of believers; and therefore they are in scripture most aptly compared to medicines, for so they are indeed to all God's children, most sovereign medicines to cure all their spiritual diseases. And indeed we have all of us great need thereof; for as Luther† truly saith, we are not yet perfectly righteous; for whilst we remain in this life, sin dwelleth still in the flesh, and this remnant of sin, God purgeth. Wherefore saith the same Luther in another place,‡ When God hath remitted sins, and received a man into the bosom of grace, then does he lay on him all kind of afflictions: and scours and renews him from day to day. And to the same purpose Tindal truly saith, If we look on the flesh, and into the law; there is no man so perfect, that he is not found a sinner; nor any man so pure, that he hath not need to be purged. And thus doth the Lord chastise believers, to heal their natures, and purge out that corruption which remains therein.

And therefore, whensoever you shall hereafter feel the Lord's chastising hand upon you; let it move you to take the prophet Jeremiah's counsel, that is, "To search and try your ways, and turn unto the Lord," Lam. 3: 40. And confess your sins unto him, saying with the prodigal, Luke 15: 21. "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." And beg pardon and forgiveness at his hands, as you are taught in the fifth petition of the Lord's prayer, Matth. 6: 12. Yet do not you crave pardon and forgiveness at the hands of the Lord, as a malefactor at the hands of a judge, that feareth condemnation and death;

* Of faith, p. 426.
† On Gal. p. 66.
‡ Chos. sermons, serm. of the kingdom of God, p. (mihi) 120.

as though you had sinned against the law of works, and therefore feared hell and damnation: but beg pardon and forgiveness as a child at the hand of his loving father; as feeling the fruits of his fatherly anger, in his chastising hand upon you; and as fearing the continuance and augmentation of the same, if your sin be not pardoned and subdued:* and therefore beseech your loving Father to subdue your iniquities, according to his promise, Micah 7: 19. And if you find not that the Lord hath heard your prayers, by feeling your iniquities subdued:† then join with your prayers, fasting and weeping, if you can; that so you may be the more seriously humbled before the Lord, and more fervent in prayer. And this, I hope may be sufficient to have showed you, what is the penalty, which the law of Christ threatens.

Neo. O but, Sir, I should think myself a happy man, if I could be so obedient to the law of Christ, that he might have no need to inflict this penalty upon me.

Evan. You say very well; but yet, whilst you carry this body of sin about you, do the best you can, there will be need that the Lord should, now and then, give you some fatherly corrections: but yet, this let me tell you, the more perfect your obedience is, the fewer lashes you shall have; "For the Lord doth not afflict willingly, nor grieve the children of men," Lam. 3: 33. And therefore according to my former exhortation, and your resolution, be careful to exercise your faith; and use all means to increase it; that so it may become effectual,‡ working by love. 1 Thes. 1: 3. Gal. 5: 6. For, according to the measure of your faith, will be your true love to Christ, and to his commandments; and according to your love to them, will be your delight in them, and your aptness and readiness to do them: And hence it is, that Christ himself saith, John 14: 15. "If ye love me, keep my commandments. And this is the love of God," saith that loving disciple, "That we keep his commandments, and his commandments are not grievous;" 1 John 5: 3. Nay the truth is,

* Matth. 6: 9, 12. "After this manner therefore pray ye; Our Father which art in heaven—forgive us our debts, as we forgive our debtors."

† The subduing of sin, is the mark of God's hearing prayer for the pardon of it; if one feels not his iniquity subdued, he cannot find that God hath heard his prayers for pardon.

‡ To the producing of holy obedience, according to the measure and degree of it.

if you have this love in your hearts, it will be grievous unto you, that you cannot keep them as you would. O! if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, "How can I do this great wickedness, and so sin against God?" How can I do that which I know will displease so gracious a Father, and so merciful a Saviour? No, I will not do it; no, I cannot do it: no, you will rather say with the Psalmist, "I delight to do thy will, O my God; yea, thy law is within my heart." Psal. 40: 8.

Nay, let me tell you more, if this love of God in Christ be truly, and in any good measure, rooted in your heart: then, though the chastening hand of the Lord be not upon you; nay, though the Lord do no way express any anger towards you: yet if you but consider the Lord's ways towards you, and your ways towards him; you will mourn with a gospel-mourning, reasoning with yourself after this manner: and was I under the law of works, by nature; and so, for every transgression against any of the ten commandments, made liable to everlasting damnation? and am I now, through the free mercy and love of God in Christ, brought under the law of Christ; and so subject to no other penalty for my transgressions, but fatherly and loving chastisements, which tend to the purging out of that sinful corruption that is in me? O! what a loving Father is this! O what a gracious Saviour is this! O what a wretched man am I, to transgress the laws of such a good God, as he hath been to me! O! the due consideration of this, will even, as it were, melt your heart, and cause your eyes to drop with the tears of godly sorrow; yea, the due consideration of these things will cause you to loathe yourself in your own sight for your transgressions, Ezek. 36: 31. yea not only to loathe yourself for them, but also to leave them, saying with Ephraim, "What have I to do any more with idols?" Hos. 14: 8. And to cast them away as a menstruous cloth, saying unto them, get ye hence: Isa. 30: 22. And truly you will desire nothing more, than that you might so live, as that you might never sin against the Lord any more. And this is that goodness of God, which as the apostle saith, leadeth to repentance: yea, this is that goodness of God, which will lead you to a free obedience. So that if you do but apply the goodness of God in Christ to your soul, in any good measure, then will you answerably yield obedience to

the law of Christ; not only without having respect to what the law of works either promises or threatens; but also without having respect to what the law of Christ either promises or threatens: you will do that, which the Lord commandeth, only because he commandeth it, and to the end that you may please him: and you will forbear what he forbids, only because he forbids it, to the end you may not displease him.*

* The author does here no otherwise exhort a believer, to yield free obedience, without respect to what either the law of works, or law of Christ promiseth or threateneth; than he exhorts him to perfection of obedience, which, in the beginning of this answer he told him, not to be attainable in this life: and the truth is, neither the one nor the other is the design of these words. But he had exhorted him before, to use all means to increase his faith: and, for his encouragement, he tells him here, that if he by faith applied the goodness of God in Christ to his own soul, in any good measure; then he would answerably, yield obedience without respect to what either the law of works, or law of Christ promiseth or threateneth, and only because God commands or forbids. The freeness of obedience is of very different degrees; and believers' obedience is never absolutely free, till it be absolutely perfect in heaven: but the freeness of their obedience, will always bear proportion to the measure of their faith, which is never perfect in this life: thus the more faith, the more freeness of obedience; and the less faith, the less of that freeness.

"The believer obeys with an angel-like obedience; then the Spirit seems to exhaust all the commanding awfulness of the law, and supplies the law's imperious power, with the strength and power of love." Rutherford, Spirit. Antichrist, page 318. "The more of the Spirit, (because the Spirit is essentially free, Psalm 51: 12. 2 Cor. 3: 17.) the more freeness: and the more freeness, the more renewed will in the obedience; and the more renewed will, the less constraint, because freeness exhausteth constraint." Ibid.

"When Christ's blood is seen by faith, to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and obey all his commandments, out of love to God for his free gift of justification, by grace bestowed upon him: for this is the end of the law indeed, whereby it obtaineth of a man more obedience than any other way." Pract. Use of sav. Knowledge, Tit. the third thing requisite, &c.

Promises and threatenings are not, by this doctrine, annexed to the holy law in vain, even with respect to believers: for the law of God is, in his infinite wisdom, suited to the state of the creature, to whom it is given; and therefore, howbeit the believer's eternal happiness is unalterably secured, from the moment of his union with Christ by faith; yet, since sin dwells in him still, while in this world, the promises of fatherly smiles, and threatenings of fatherly chastisements, are still necessary. But it is evident, that this necessity is entirely founded on the believer's imperfection; as in the case of a child under age. And therefore, although his being influenced to obedience,

And this obedience is like unto that, which our Saviour exhorteth his disciples unto, Matth. 10: 8. saying, "Freely you have received, freely give." And this is to serve the Lord without fear of any penalty, which either the law of works, or the law of Christ threatens, in holiness and righteousness all the days of your life, according to that saying of Zacharias, Luke 1: 74, 75. * And this is to pass the time of your sojourning here in fear to offend the Lord, by sinning against him; as the apostle Peter exhorts. 1 Pet. 1: 17. Yea, and this is to serve God acceptably, with reverence and godly fear; as the author to the Hebrews exhorts, Heb: 12: 28. And thus, my dear friend Neophitus, I have endeavored, according to your desire, to give you my judgment and direction in these points.

Neo. And truly, sir, you have done it very effectually: The Lord enable me to practise according to your direction.

12. *Nom.* Sir, in this your answer to his question, you have also answered me; and given me full satisfaction in divers points, about which my friend Antinomista and I, have had many a wrangling fit. For I used to affirm with tooth and nail (as men use to say) that believers are under the law, and not delivered from it; and that they do sin; and that God sees it, and is angry with them; and doth afflict them for it; and that therefore they ought to humble themselves, and mourn for their sins, and confess them, and crave pardon for them: and yet truly, I must confess, I did not understand what I said, nor whereof I affirmed; and the reason was because I did not know the difference between the law, as it is the law of works, and as it is the law of Christ.

by the promises and threatenings of the law of Christ, is not indeed slavish, yet it is plainly childish, not agreeing to the state of a perfect man, of one come unto the measure of the stature of the fulness of Christ. And, in the state of perfection, he shall yield such free obedience, as the angels do in heaven; without being moved thereto by any promises or threatenings at all: and the nearer he comes, in his progress to that state of prefection, the more will his obedience be of that nature. So by the doctrine here advanced, the author does no more disown the necessity of promises to influence and encourage the believer's obedience; nor say, that he ought not to have regard to promises and threatenings; than one is to be reckoned to say, that a lame man has no need of, and should not have regard unto, the crutches provided for him; when he only saith, that the stronger his limbs grow, he will have the less need of them, and will lean the less to them.

* See the preceding note.

Ant. And believe me, sir, I used to affirm, as earnestly as he, that believers are delivered from the law; and therefore do not sin; and therefore God can see no sin in them; and therefore is neither angry with them, nor doth afflict them for sin; and therefore they have no need either to humble themselves, or mourn, or confess their sins, or beg pardon for them: which I, believing to be true, could not conceive how the contrary could be true also. But now I plainly see, that by means of your distinguishing between the law, as it is the law of works, and as it is the law of Christ; there is a truth in both. And therefore, friend Nomista, whensoever you, or any man else, shall hereafter affirm, that believers are under the law; and do sin; and God sees it, and is angry with them; and doth chastise them for it; and that they ought to humble themselves, mourn, weep, and confess their sins, and beg pardon for them: if you mean only, as they are under the law of Christ; I will agree with you and never contradict you again.

Nom. And truly, friend Antinomista, if either you or any man else, shall hereafter affirm, that believers are delivered from the law; and do not sin; God sees no sin in them; nor is angry with them; nor afflicts them for their sins; and that they have no need either to humble themselves, mourn, confess or crave pardon for their sins: If you mean it only as they are not under the law of works; I will agree with you, and never contradict you again.

Evan. I rejoice to hear you speak these words each to the other: and truly, now I am in hope, that you two will come back from both your extremes; and meet my neighbor Neophitus in the golden mean; having as the apostle saith, "The same love, being of one accord, and of one mind."

Nom. Sir, for my part, I thank the Lord, I now plainly see that I have erred exceedingly, in seeking to be justified, as it were by the works of the law.* And yet could I never be persuaded of it, before this day: nor indeed should I have

* The scriptural phrase is here aptly used, to intimate, how men deceive themselves, thinking they are far from seeking to be justified by the works of the law, because they are convinced they cannot do good works, in the perfection which the law requires: mean-while, since God is merciful, and Christ hath died, they look for the pardon of their sins, and acceptance with God, upon the account of their own works, though attended with some imperfections; that is, "As it were, by the works of the law," Rom. 9: 32.

been persuaded of it now, had not you so plainly and fully handled this threefold law. And truly, sir, I now unfeignedly desire to renounce myself, and all that ever I have done; and by faith to adhere only to Jesus Christ; for now I see that he is all in all. O that the Lord would enable me so to do! and I beseech you, sir, pray for me.

Ant. And truly, sir, I must needs confess, that I have erred as much upon the other hand: for I have been so far from seeking to be justified by the works of the law, that I have neither regarded law nor works. But now I see mine error; I purpose (God willing) to reform it.

Evan. The Lord grant that you may.

13. But how do you, neighbor Neophitus? for methinks you look very heavily.

Neo. Truly, sir, I was thinking of that place of scripture, where the apostle exhorts us, "To examine ourselves, whether we be in the faith or no," 2 Cor 13: 5. Whereby it seems to me, that a man may think he is in the faith, when he is not. Therefore, sir, I would gladly hear, how I may be sure that I am in the faith.

Evan. I would not have you to question it; since you have grounded your faith upon such a firm foundation, as will never fail you; for the promise of God in Christ, is a tried truth, and never yet failed any man, nor ever will.*

* This answer proceeds, upon taking Neophitus to speak, not of the grace, but of the doctrine of faith; namely, the foundation of faith, or ground of believing: as if he had desired to know, whether the foundation of his faith, was the true foundation of his faith, or not; this is plain from the two following paragraphs. And upon the supposition, that he had grounded his faith on the promise of the gospel, the tried foundation of faith; the author tells him, he would not have him to make a question of that; having handled that question already at great length, and answered all his, and Nomista's objections, on the head, from p. 132, to p. 150. Where Neophitus declared himself satisfied. And there is no inconsistency between the author's advice, in this case, given to Neophitus; and the advice given, in the text last cited, unto the Corinthians, unreasonably and peevishly demanding a proof of Christ speaking in the apostle: whether, with several judicious critics and commentators, we understand that text, concerning the doctrine of faith, as if the apostle put them to try, whether they retained the true doctrine, or not; or, which is the common, and (I think) the true understanding of it, concerning the grace of faith. I see nothing here determining our author's opinion, as to the sense of it: but whether he seems here to be against self-examination, especially after he had urged that duty on Antinomista, and answered his objections against it, from p. 190, to p. 196, let the candid reader judge.

Therefore, I would have you to close with Christ in the promise, without making any question, whether you are in the faith or no: for there is an assurance which ariseth from the exercise of faith by a direct act; and that is, when a man by faith directly lays hold upon Christ, and concludes assurance from thence.*

Neo. Sir, I know that the foundation, whereon I am to ground my faith, remaineth sure; and I think I have already built thereon: yet because, I conceive a man may think he has done so, when he has not; therefore would I fain know, how I may be assured that I have done so.†

Evan. Well, now I understand what you mean: it seems you want a ground for your believing that you have believed.‡

Neo. Yea, indeed, that is the thing I want.

Evan. Why, the next way to find out and know this, is to look back and reflect upon your own heart; and consider what actions have passed through there: for indeed this is the benefit that a reasonable soul has, that it is able to return upon itself, to see what it has done; which the soul of a beast cannot do. Consider then, I pray you, that you have been convinced in your spirit that you have been a sinful man; and therefore have feared the Lord's wrath and eternal damnation in hell: and you have been convinced that there is no help for you at all, in yourself, by any thing that you can do: and you heard it plainly proved, that Jesus Christ alone is an all-sufficient help. And the free and full promise of God in Christ, has been made so plain and clear to you;

* See the note on the definition of faith.

"The assurance of Christ's righteousness, is a direct act of faith, apprehending imputed righteousness: the evidence of our justification, we now speak of is the reflect light, not by which we are justified, but by which we know that we are justified." Rutherford's Christ dying and drawing, p. 111. "We had never a question with Antinomians, touching the first assurance of justification, such as is proper to the light of faith. He might have spared all his arguments to prove, That we are first assured of our justification by faith, not by good works: for we grant the arguments of one sort of assurance, which is proper to faith: and they prove nothing against another sort of assurance, by signs and effects, which is also divine." Ibid. p. 110.

† A good reason, why this assurance, in, or by the direct act of faith, is to be tried by marks and signs. There is certainly a persuasion, that cometh not of him that called us; which obligeth men to examine their persuasion, whether it be of the right sort, or not.

‡ This is called assurance by a reflex act.

that you had nothing to object, why Christ did not belong to you in particular:* and you have perceived a willingness in Christ to receive you, and to embrace you as his beloved spouse: and you have thereupon consented and resolved to take Christ, and to give yourself to him, whatsoever betides you: and I am persuaded, you have thereupon felt a secret persuasion in your heart, that God in Christ doth bear love to you; and answerably your heart has been inflamed towards him in love again, manifesting itself, in an unfeigned desire, to be obedient, and subject to his will in all things, and never to displease him in any thing. Now tell me I pray you (and that truly) whether you have not found these things in you, as I have said?

Neo. Yea, indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground, to lay your believing, that you have believed, upon; and as the apostle John saith, "Hereby you may know that you are of the truth, and may assure your heart thereof, before God." 1 John 3: 19.

Neo. Surely, sir, this I can truly say, that heretofore when I have thought upon my sins, I have conceived of God and Christ, as of a wrathful judge, that would condemn all unrighteous men to eternal death: and therefore, when I have thought upon the day of judgment, and hell-torments; I have even trembled for fear, and have as it were even hated God. And though I have labored to become righteous, that I might escape his wrath; yet all that I did, I did it unwillingly. But since I have heard you make it so plain, that a sinner, that sees and feels his sins is to conceive of God as of a merciful, loving and forgiving Father in Christ; that hath committed all judgment to his Son, who came not to condemn men, but to save them: methinks I do not now fear his wrath, but do rather apprehend his love towards me: whereupon my heart is inflamed towards him with such love, that, methinks, I would willingly do or suffer any thing that I knew would please him; and would rather choose to suffer any misery, than do any thing that I knew were displeasing to him.

Evan. We read in the seventh chapter of . . Luke's gospel, that when that sinful, yet believing woman, did manifest her faith, in Christ, by her love to him, "in washing his feet

* In virtue of the deed of gift and grant.

with her tears, and wiping them with the hairs of her head,' ver. 38. He said unto Simon the Pharisee, ver. 47. "I say unto thee, her sins which are many are forgiven her, for she loved much:" even so may I say unto you, Nomista, in the same words, concerning our neighbor Neophitus. And to you yourself, Neophitus, I say, as Christ said unto the woman, ver. 48, 50. "Thy sins are forgiven thee, thy faith hath saved thee, go in peace."

Ant. But, I pray you, sir, is not this his reflecting upon himself, to find out a ground to lay his believing, that he has believed, upon, a turning back from the covenant of grace to the covenant of works, and from Christ to himself.

Evan. Indeed, if he should look upon these things in himself, and thereupon conclude, that because he has done thus, God has accepted him, and justified him, and will save him; and so make them the ground of his believing: this were to turn back from the covenant of grace to the covenant of works; and from Christ to himself. But if he look upon these things in himself, and thereupon conclude, that because these things are in his heart, Christ dwells there by faith; and therefore he is accepted of God, and justified, and shall certainly be saved; and so make them an evidence of his believing, or the ground of his believing that he has believed: this is niether to turn back from the covenant of grace to the covenant of works; nor from Christ to himself. So that these things in his heart being the daughters of faith, and the offspring of Christ; though they cannot at first produce, or bring forth their mother, yet may they in time of need nourish her.*

14. *Nom.* But I pray you, sir, are there not other things beside these, which he saith, he finds in himself; that a man may look upon, as evidences of his believing, or (as you call them) grounds to believe that he has believed?

Evan. Yea indeed, there are divers other effects of faith; which if a man have in him truly, he may look upon them as evidences that he has truly believed: and I will name three of them.

The first is when a man truly loves the word of God, and makes a right use of it: and this a man does, first, when he hungers and thirsts after the word, as after the food of his

* Goodwin's Christ set forth, p. 23.

soul, desiring it at all times, even as he does his appointed* food. Job 23: 12.

Secondly, When he desires and delights to exercise himself therein, day and night, that is, constantly. Psal. 1: 2.

Thirdly, When he receives the word of God, as the word of God, and not as the word of man;† setting his heart, in the time of hearing or reading it, as in God's presence; and being affected with it, as if the Lord himself should speak unto him; being most affected with that ministry, or that portion of God's word, which shews him his sins, and searcheth out his most secret corruptions; denying his own reason and affections; yea, and his profits and pleasures, in any thing, when the Lord shall require it of him.

Fourthly, This a man does, when he makes the word of God his chief comfort, in the time of his afflictions; finding it, at that time, to be the main stay and solace of his heart.‡

The second evidence is, when a man truly loves the children of God, (1 John 5: 1. that is, all godly and religious persons) above all other sorts of men; and that is, when he loves them not for carnal respects, but for the graces of God, which he seeth in them. 2 John 1: 2. 3 John 1. And when he delights in their society and company, and makes them his only companions, Psal. 119: 63. and when his well-doing‖ (to his power) extends itself to them. Psal. 16: 3. In being pitiful and tender hearted towards them, and in gladly receiving them, and communicating to their necessities with a ready mind. Philem. 7. 1 John 3: 17. And when he has not the glorious faith of Christ, in respect of persons. Jam. 2: 1, 2. But can make himself equal to them of the lower sort. Rom. 12: 16. And when he loves them at all times; even when they are in adversity, as poverty, disgrace, sickness, or otherwise in misery.

The third evidence is, when a man can truly love his enemies. Matth. 6: 14. And that he does, when he can pray heartily for them: and forgive them, their particular trespasses against him; being more grieved that they have sinned against God, than that they have wronged him: and when he can forbear them; and yet could be revenged of them, either

* So the margin reads it. † 1 Thess. 2: 13.

‡ Psal. 119: 49, 50.

[‖ His scriptural benevolence and beneficence.] Revisor.

by bringing shame or misery upon them. 1 Pet. 3: 9. Rom. 12: 14. And when he strives to overcome their evil with goodness, being willing to help them, and relieve them in their misery, and to do them any good in soul or body: and lastly, When he can freely and willingly acknowledge his enemy's just praise, even as if he were his dearest friend.

15. *Neo.* But, sir, I pray you, let me ask you one question more, touching this point; suppose, that hereafter I should see no outward evidences, and question, whether I had ever any true inward evidences, and so whether, ever I did truly believe or not: what must I do?

Evan. Indeed it is possible you may come to such a condition, and therefore you do well, to provide aforehand for it. Now then, if ever it shall please the Lord to give you over to such a condition; first, let me warn you to take heed of forcing, and constraining yourself to yield obedience to God's commandments, to the end, you may so get an evidence of faith again, or a ground to lay your believing, that you have believed, upon; and so forcibly to hasten your assurance before the time:* for although this be not to turn quite back to the covenant of works, (for that you shall never do,) yet it is to turn aside *towards* that covenant, as Abraham did; who, after that he had long waited for the promised seed, though he was before justified by believing the free promise; yet, for the more speedy satisfying of his faith,† he turned aside to go in unto Hagar, who was (as you have heard) a type of the covenant of works. So that, you see, this is not the right way. But the right way for you, in this case, to get your assurance again, is, when all other things fail, to look to Christ:‡ that is, go to the word and promise; and leave off, and cease a while to reason about the truth of your faith;

* This forcing one's self to yield obedience, which the author warns christians against, when they have lost sight of their evidences, and would fain recover them: is, by pressing to yield obedience, without believing, till once by their obedience, they have recovered the evidence of their having faith. To advise a christian to beware of taking this course, in this case, is not to favor laxness; but to guard him against beginning his work at the wrong end, and so laboring in vain: for obeying, indeed, must still spring from believing; since without faith, it is impossible to please God. Heb. 11: 6. And whatsoever is not of faith is sin. Rom. 14: 23. The following advice sets the matter in full light.

† Mr. Cotton of New England, in his thirteenth quest.

‡ Poor doubting christian, p. 37.

and set your heart on work to believe, as if you had never yet done it; saying in your heart, Well, Satan,* suppose my faith has not been true hitherto, yet now will I begin to endeavor after true faith: and therefore, O Lord, here I cast myself upon thy mercy afresh, for "in thee the fatherless find mercy," Hos. 14: 3. Thus I say, hold to the word; go not away, but keep you here; and you shall bring forth fruit with patience, Luke 8: 15.†

16. *Neo.* Well, sir, you have fully satisfied me concerning that point: but as I remember, it follows in the same verse, "Know ye not your own selves, how that Christ is in you, except ye be reprobates," 2 Cor. 13: 5. Wherefore I desire to hear, how a man may know, that Jesus Christ is in him?

Evan. Why, if Christ be in a man, he lives in him, as saith the apostle, "I live not, but Christ liveth in me."

Neo. But, how then shall a man know, that Christ lives in him?

Evan. Why, in what man soever Christ lives; according to the measure of his faith, he executes his threefold office in him, *viz.* his prophetical, priestly, and kingly office.

Neo. I desire to hear more of this threefold office of Christ: and therefore I pray you, sir, tell me, first, how a man may know that Christ executes his prophetical office in him?

Evan. Why, so far forth as any man hears, and knows, that there was a covenant made between God and all mankind in Adam; and that it was an equal covenant; and that God's justice must needs enter ‡upon the breach of it; and that all mankind, for that cause, were liable to eternal death and damnation; so that if God had condemned all mankind, yet had it been but the sentence of an equal and just judge, seeking rather the execution of his justice, than man's ruin and destruction: and thereupon takes it home, and applies it particularly to himself, Job 5: 27. and so is convinced, that he is a miserable, lost and helpless man: I say, so far forth as a man does this, Christ executes his prophetical office in him; in teaching him, and revealing unto him the covenant of works. And so far as any man hears and knows, that God

* Goodwin's child of light, p. 194,

† Namely, obedience, whereby you shall recover your evidence.

‡ Demanding satisfaction.

made a covenant with Abraham, and all his believing seed, in Jesus Christ; offering him freely to all, to whom the sound of the gospel comes; and giving him freely to all that receive him by faith; and so justifies them, and saves them eternally: and thereupon has his heart opened to receive this truth; not as a man taketh an object, or a theological point, into his head, whereby he is only made able to discourse; but as an habitual and practical point, receiving into his heart by the faith of the gospel, Phil. 1: 27. and applying it to himself, and laying his eternal state upon it, and so setting to his seal, that God is true: I say, so far forth as a man does this, Christ executes his prophetical office in him; in teaching him, and revealing to him the covenant of grace. And so far as any man hears and knows, that this is the will of God, even his sanctification, 1 Thess. 4: 3. and thereupon concludes, that it is his duty to endeavor after it; I say, so far forth as a man does this, Christ executes his prophetical office in him; in teaching and revealing his law to him. And this I hope is sufficient for answer to your first question.

Neo. I pray you, sir, in the second place, tell me, how a man may know, that Christ executes his priestly office in him?

Evan. Why so far as any man hears and knows, that Christ has given himself, as the only, absolute and perfect sacrifice, for the sins of believers, Heb. 9: 26. and joined them unto himself by faith, and himself unto them by his Spirit, and so made them one with him: and is now entered into heaven, itself, to appear in the presence of God for them, Heb. 9: 24. and hereupon is emboldened to go, immediately to* God in prayer, as to a father, and meet him in Christ, and present him with Christ himself, as with a sacrifice without spot or blemish: I say, so far as any man does this, Christ executes his priestly office in him.

Neo. But, sir, would you have a believer to go immediately unto God? how then does Christ make intercession for us at God's right hand, as the apostle saith he doth. Rom. 8: 34?

Evan. It is true indeed Christ as a public person, representing all believers, appears before God his Father;† and willeth according to both his natures, and desires, as he is a man,

* *i. e.* Even unto. See p. 150. note.

† Perkins on the creed, p. 356.

that God would, for his satisfaction's sake, grant unto them, whatsoever they ask according to his will. But yet you must go immediately to God in prayer, for all that.*

You must not pitch your prayers upon Christ, and terminate them there, as if he were to take them, and present them to his Father;† but the very presenting place of your prayers must be God himself in Christ. Neither must you conceive, as though Christ the Son were more willing to grant your request; than God the Father: for whatsoever Christ willeth, the same willeth also the Father (being well pleased with him.) In Christ, therefore, I say, and no where else, must you expect to have your petitions granted. And as in Christ, and no place else; so for Christ's sake, and nothing else. And therefore I beseech you to beware you forget not Christ, when you go unto the Father to beg any thing you desire, either for yourself or others; especially when you desire to have any pardon for sin, you are not to think, that when you join with your prayers, fasting, weeping, and afflicting yourself, that for so doing you shall prevail with God to hear you, and grant your petitions; no, no, you must meet God in Christ, and present him with his sufferings; your eye, your mind, and all your confidence, must be therein, and in that be as confident as possible you can: yea, expostulate the matter, as it were, with God the Father, and say, Lo! here is the person, that has well deserved it; here is the person, that wills and desires it; in whom, thou hast said, thou art well pleased; yea, here is the person, that has paid the debt, and discharged the bond for all my sins; and therefore, O Lord! now it standeth with thy justice to forgive me. And thus if you do, you may be assured, that Christ executes his priestly office for you.

Neo. I pray you, sir, in the third place, show me how a man may know that Christ executes his kingly office in him?

Evan. Why, so far as any man hears and knows, "That all power is given unto Christ, both in heaven and in earth," Matth. 28: 18. both to vanquish and overcome all the lusts and corruptions of believers, and to write his law in their hearts; and hereupon takes occasion to go unto

* That is to say.

† But you, yourself, were not to come near unto him; nay, we must come unto God by Christ, Heb. 7: 25.

Christ, for doing both in him: I say, so far as he does this; Christ executes his kingly office in him.

Neo. Why then, sir, it seems, that the place, where Christ executes his kingly office, is in the hearts of believers?

Evan. It is true indeed; for Christ's kingdom is not temporal or secular, over the natural lives,* or civil negotiations of men: but his kingdom is spiritual and heavenly, over the souls of men, to awe and over-rule the hearts, to captivate the affections, and to bring into obedience the thoughts, and subdue and pull down strong holds. For when our father Adam transgressed, he, and we, all of us, forsook God, and chose the devil for our lord and king; so that every mother's child of us are by nature under the government of satan: and he rules over us, till Christ come into our hearts and dispossess him; according to the saying of Christ himself, Luke 11: 21, 22. "When a strong man armed keepeth his palace, his goods are in peace:" that is, saith† Calvin, Satan holdeth them that are in subjection to him in such bonds and quiet possession, that he rules over them without resistance. But when Christ comes to dwell in any man's heart by faith; according to the measure of faith, he dispossesses him, and seats himself in the heart, and roots out, and pulls down all that withstands his government there: and as a valiant captain, he stands upon his guard; and enables the soul to gather together all its forces and powers, to resist and withstand all its, and his enemies: and so set itself in good earnest against them, when they at any time offer to return again. And he does especially enable the soul to resist, and set itself against the principal enemy; even that which most opposes Christ in his government; so that whatsoever lust or corruption is in a believer's heart, or soul, most predominant, Christ enables him to take that into his mind, and to have most revengeful thoughts against it; and to make complaints to him against it; and to desire power and strength from him against it; and all, because it most withstands the government of Christ; and is the rankest traitor to Christ. So that he uses all the means he can, to bring it before the judgment seat of Christ, and there he calls for justice against it: saying, O Lord Jesus Christ, here is a rebel and a traitor, that withstands thy gov-

* Reynolds on Psal. 110. p. 9.
† Harmony, p. 329.

ernment in me: wherefore, I pray thee, come, and execute the King's office in me, and subdue it, yea, vanquish and overcome it. Whereupon Christ gives the same answer, that he did to the centurion, "Go thy way, and as thou hast believed, so be it done unto thee," Matth. 8: 13.*

And as Christ thus suppresses all governors but himself, in the heart of a believer: so does he raze out and deface all other laws, and writes his own there, according to his promise, Jer. 31: 33. And makes them pliable, and willing to do and suffer his will; and that because it is his will. So that the mind and will of Christ, laid down in his word, and manifested in his works, is not only the rule of a believer's obedience, but also the reason of it: as I once heard a godly minister say in the pulpit: So that he does not only do that which is Christ's will, but he does it because it is his will.†

O that man who has the law of Christ written in his heart! according to the measure of it, he reads, he hears, he prays, he receives the sacrament, he keeps the Lord's day holy, he exhorts, he instructs, he confers, and does all the duties that belong to him in his general calling, because he knows it is the mind and will of Christ he should do so: yea, he patiently suffers, and willingly undergoes afflictions, for the cause of Christ, because he knows it is the will of Christ. Yea, such a man does not only yield obedience, and perform the duties of the first table of the law, by virtue of Christ's command; but of the second also. O that husband, parent, master, or magistrate, that has the law of Christ written in his heart! he does his duty to his wife, child, servant, or subject, willingly and uprightly, because Christ requires it, and commands it. And so that wife, child, servant, or subject, that has the law of Christ written in his or her heart: they do their duties to husband, parent, master, or governor freely and cheerfully, because their Lord Christ commands it. Now then, if you find these things in your heart, you may conclude that Christ rules and reigns there, as Lord and King.

* Namely, believed the promise of sanctification, Ezek. 36: 27. Mic. 7: 19. which belief brings always along with it, the use of the means, that are of divine institution, for that end.

† Mr. Caryl at Black-friars.

CHAPTER IV.

OF THE HEART'S HAPPINESS, OR SOUL'S REST.

1. No rest for the soul till it come to God. 2. How the soul is kept from rest in God. 3. God in Christ, the only true rest for the soul.

1. *Neo.* Sir, be pleased to give me leave, to tell you [further] some part of my mind; and then will I cease to trouble you any more at this time. The truth is, I have, ever since I could remember, felt a kind of restless discontentedness in my spirit: and for many years together, I fed myself with hopes of finding rest and content, in persons and things here below; scarce thinking of the state and condition of my soul, or of any condition beyond this life, until (as I told you before) the Lord was pleased to visit me with a fit of sickness. And then I began to bethink myself of death, judgment, hell and heaven; and to take care and seek rest for my soul, as well as for my body: but alas, I could never find rest for it, before this day; because indeed I sought it not by faith, but as it were by the works of the law: or in plain terms, because I sought it not in Christ, but in myself. But now, I bless God, I see that Christ is all in all: and therefore, by the grace of God, I am resolved, no longer to seek rest and content, neither in any earthly thing, nor in mine own righteousness; but only in the free love and favor of God, as he is in his Son Jesus Christ: and God willing, there shall be my soul's rest. And I beseech you, sir, pray for me, that it may be so; and I have done.

Evan. This point, concerning the heart's happiness, or soul's rest, is a point very needful for us to know; and indeed it is a point, that I have formerly thought upon: and therefore though my occasions do now begin to call me away from you; yet nevertheless, since you have begun to speak of it, I shall, if you please, proceed on, as the Lord shall enable me, if you shall, any of you, give occasion.

Ant. With a very good will, sir, for indeed it is a point of which I much desire to hear.

Evan. First, then I would intreat you to consider with me, that when God at first gave man an elementish body,*

* That is, an elementary body, made up (as it were) of the four elements, as they are called, viz. fire, air, water, and earth.

he did also infuse into him an immortal soul, of a spiritual substance: and though he gave his soul a local being in his body, yet he gave it a spiritual being in himself; so that the soul was in the body by location, and at rest in God by union and communication: and this being of the soul in God at first, was man's true being, and his true happiness. Now, man falling from God, God in his justice left man; so that the actual union and communion, that the soul of man had with God at first, is broken off; God and man's soul, are parted; and it is in a restless condition. Howbeit, the Lord, having seated in man's soul, a certain character of himself, the soul is thereby made to re-aspire towards, that *summum Bonum*, that chief good, even God himself, and can find no rest any where, till it come to him.*

Nom. But stay, sir, I pray you; how can it be said, that man's soul re-aspires towards God the Creator, when it is evident that every man's soul naturally is bent towards the creature, to seek a rest there?

Evan. For answer to this, I pray you consider, that naturally man's understanding is dark and blind: and therefore is ignorant of what his own soul desires, and strongly aspires unto: it knows indeed that there is a want in the soul; but till it be enlightened, it knows not what it wanteth. For indeed the

* The soul of man has a natural desire of happiness: nothing can make it happy, but what is commensurable to its desires, or capable of affording it a full satisfaction: nothing less than an infinite good, is such; and God himself only is an infinite good, in the enjoyment of whom, the soul can rest, as fully satisfied, desiring no more. Now, since, by reason of the vast capacity of the soul, nothing but God himself can indeed satisfy its desire of happiness, which is so woven into the very nature of the soul, that nothing but the destruction of the very being of the soul can remove it; it is evident, that it is impossible the soul of man can ever find true rest, until it return to God, and take up its rest with him; but must still be in quest of, or desiring its chief good and happiness, wherein it may rest: and this, in reality, is God himself only; though the practical understanding, being blinded, knows not that, and the perverse will and affections carry away the soul from him, seeking the desired good and happiness in other things. This is what the author calls the soul's re-aspiring towards the chief good, even God himself; and it is so consistent with the total depravation of man's nature, that it will remain for ever, in the damned, in hell; a chief part of whose misery, will be that this desire shall ever be rampant in them, but never in the least satisfied; they shall never be freed from this scorching thirst there, nor yet get a drop of water to cool the tongue.

case stands with the soul, as with a child new born, which, by natural instinct, gapes and cries for nutriment; yea such nutriment, as may agree with its tender condition: and if the nurse, through negligence or ignorance, give it no meat at all; or else such as it is not capable of receiving; the child refuses it, and still cries in strength of desire after the breast: yet does not the child in this estate, know by an intellectual power and understanding, what it desires. Even so does man's poor soul cry to God, as for its proper nourishment:* but his understanding, like a blind, ignorant nurse, not knowing what it cries for, offers to the heart, a creature instead of a Creator; thus, by reason of the blindness of the understanding, together with the corruption of the will, and disorder of the affections, man's soul is kept by violence† from its proper centre, even God himself.

2. O how many souls are there in the world, that are hindered, if not quite kept, from rest in God; by reason that their blind understanding, presents unto their sensual appetite, varieties of sensual objects!

Is there not many a luxurious person's soul hindered if not quite kept, from true rest in God, by that beauty which nature has placed in feminine faces; especially when Satan secretly suggests, into such feminine hearts, a desire of an artificial dressing, from the head to the foot: yea, and sometimes painting the face, like their mother Jezabel?

And is there not many a voluptuous epicure's soul hindered, if not quite kept, from rest in God, by beholding the color, and tasting the sweetness of dainty delicate dishes, his wine red in the cup, and his beer of amber-color in the glass? In the scripture we read of a certain man, that fared deliciously every day; as if there had been no more but one so ill disposed; but in our times, there are certain hun-

* Man's poor soul, before it is enlightened, naturally cries to God, as the young ravens cry to him, Job 38: 41. not knowing to whom; and it cries for him, as its proper nourishment; as the new-born infant for the breast, not knowing for what. Only it feels a want, desires supply proper for filling it up, and can never get kindly rest, till it be supplied accordingly, that is, till it come to the enjoyment of God; then it rests, as the infant set to the full breast, Isa. 66:11. "That ye may suck, and be satisfied with the breasts of her consolations."

† Namely, violence done to its natural make and constitution (if I may so express it) by the blindness, corruption and disorder, that have seized its faculties.

dreds, both of men and women, that do not only fare deliciously, but voluptuously twice every day, if not more.

And is there not many a proud person's soul hindered, if not quite kept, from rest in God, by the harmonious sound of popular praise, which like a loadstone, draws the vainglorious heart to hunt so much the more eagerly, to augment the echo of such vain windy reputation?

And is there not many a covetous person's soul hindered, if not quite kept, from rest in God, by the cry of great abundance, the words of wealth, and the glory of gain?

And is there not many a musical mind hindered, if not quite kept, from sweet comfort in God, by the harmony of artificial concord, on musical instruments?

And how many perfumed fools are there in the world, who, by smelling their sweet apparel, and their sweet nosegays, are kept from soul-sweetness in Christ?

And thus does Satan, like a cunning fisher, bait his hook with a sensual object, to catch men: and having gotten it into their jaws, he draws them up and down in sensual contentments; till he has so drowned them therein, that the peace and rest of their souls in God is almost forgotten. And hence it is, that the greatest part of man's life, and in many their whole life is spent in seeking satisfaction, to the sensual appetite.

Nom. Indeed, sir, this which you have said, we may see, truly, verified in many men, who spend their days about these vanities, and will afford no time for religious exercises; no, not upon the Lord's day; with their good will.

Evan. You say the truth: and yet let me tell you withal, that a man, by the power of natural conscience, may be forced to confess, that his hopes of happiness are in God alone, and not in these things; yea, and to forsake profits, and pleasures, and all sensual objects, as unable to give his soul any true contentment; and fall to the performance of religious exercises, and yet rest there: and never come to God for rest. And if we consider it, either in the rude multitude of sensual livers; or in the more seemingly religious; we shall perceive that the religious exercises of men strongly deceive, and strangely delude many men of their hearts' happiness in God.

For the first sort,* though they be such as make their bel-

* Namely, sensual livers, who yet perform religious exercises.

ly their best God, and do no sacrifice but to Bacchus, Appollo or Venus;* though their conscience accuse them, that these things are naught: yet in that they have the name of Christians put upon them in their baptism; and often repeat the Lord's prayer, the apostle's creed, and the ten commandments; and in that, it may be, they have lately accustomed themselves to go to church, to hear divine service, and a preaching now and then; and in that they have divers times received the sacrament; they will not be persuaded, but that God is well pleased with them: and a man may as well persuade them, that they are not men and women, as that they are not in a good condition.

And for the second sort,† that ordinarily have more human wisdom, and human learning, than the former sort; and seem to be more holy and devout, than the former sort of sensual ignorant people: yet how many are there of this sort, that never pass further, than the outward court of bodily performances: feeding and feasting themselves, as men in a dream; supposing themselves to have all things, and yet indeed have nothing, but only a bladder full, or rather a brain full, of wind and worldly conceptions?

Are there not some, who give themselves to more especial searching, and seeking out for knowledge in the scripture learnedness, and clerk-like skill, in this art, and that language, till they come to be able to repeat all the historical places in the Bible; yea and all those texts of scripture, that they conceive do make for some private opinion of theirs, concerning ceremonies, church-government, or other such circumstantial points of religion, touching which points they are very able to reason and dispute, and to put forth such curious questions, as are not easily answered?

Are not some of these men‡ called sect-makers, and begetters or devisers of new opinions in religion; especially in the matter of worshipping God, as they use to call it, wherein they find a beginning, but hardly an end? for this religious knowledge, is so variable, through the multiplicity of curious

* That is, give up themselves to drunkenness, music and lasciviousness.

† Namely, the more seeming religious.

‡ Viz. Of those spoken of in the paragraph immediately preceding, whom he begins to distribute here into three classes or sorts; all belonging to the second sort, to wit, the more seemingly religious.

wits and contentious spirits, that the life of man may seem too short to take a full view of this variety: for though all sects say, they will be guided by the word of truth, and all seem to bring scripture, which indeed is but one, as God is but one; yet, by reason of their several constructions and interpretations of scripture, and conceits of their own human wisdom, they are many.

And are there not others of this sort of men, that are ready to embrace any new way of worship; especially, if it come under the cloak of scripture-learning, and have a shew of truth founded upon the letter of the Bible, and seem to be more zealous and devout, than their former way: especially, if the teacher of that new way, can but frame a sad and demure countenance; and, with a grace, lift up his head and his eyes towards heaven, with some strong groan; in declaring his newly conceived opinion; and that he frequently use this phrase, "the glory of God;" O then, these men are, by and by, of another opinion; supposing that God has made known some further truth to them: for by reason of the blindness of their understanding, they are not able to reach any supernatural truth: though they do, by literal learning, and and clerk-like cunning, dive never so deep into the scriptures: and therefore, they are ready to entertain any form of religious exercises, that shall be suggested.

And are there not a third sort, much like to these men, that are excessive and mutable in the performance of religious exercises? Surely St. Paul perceived that this was the very God of some men in his time: and therefore he willeth Timothy to instruct others, that bodily exercise profiteth little, or, as some read it, nothing at all; and to this he opposes godliness, as being another thing: and saith, that it is profitable, &c.

And do not you think there are some men, at this day, that know none other good, than bodily exercise, and can hardly distinguish between it and godliness? Now these bodily exercises are mutable and variable, according to their conceits and opinions: for all sects have their several services (as they call them) yet all bodily, and for the most part only bodily; which they perform, to establish a rest to their souls, because they want rest in God. And hence it is, that their peace and rest is up and down, according to their working better or worse: so many chapters must be read; and so

many sermons must be heard; and so many times they must pray in one day; and so many days in a week, or in the year, they must fast, &c. or else their souls can have no rest. But mistake me not, I pray, in imagining, that I speak against the doing of these things; for I do them all myself; but against resting in doing them, which I desire not to do.

And thus you see that man's blind understanding not only presents unto the sensual appetite, sensual objects; but also to the rational appetites, rational objects: so that man's poor soul is not only kept from rest in God, by means of sensuality, but also by means of formality. If satan cannot keep us from rest in God, by feeding our senses with our mother Eve's apple; then he attempts to do it, by blinding our eyes, and so hindering us from seeing the paths of the gospel. If he cannot keep us in Egypt, by the flesh-pots of sensuality; then will he make us wander in the wilderness of religious and rational formality. So that if he cannot hinder us more grossly, then he attempts to do it more closely.

Nom. But, sir, I am persuaded there are many men, that are so religiously exercised, and perform such duties, as you have mentioned; and yet rest not in them, but in God.

Evan. Questionless there be some Christians, that look upon such exercises, as means ordained of God, both to beget and increase faith, and all other graces of his Spirit, in the hearts of his people; and therefore, to the intent that their faith and love, and other graces, may increase, they are careful to wait upon God, in taking all convenient opportunities to exercise themselves therein; and yet have their souls rest in God, and not in such exercises.

But alas, I fear the number of such men are very few, in comparison of them that do otherwise. For, do not the most part of men, that are so religiously exercised, rather conceive, that as they have offended, and displeased God, by their former disobedience; so they must pacify and appease him, by their future obedience? and therefore, they are careful to exercise themselves, in this way of duty, and that way of worship; and all to that end: yea, and they conceiving, that they have corrupted, and defiled, and polluted themselves, by their falling into sin: they must also purge, cleanse, and purify themselves, by rising out of sin, and walking in new obedience:* and so all the good they do, and all the

* Neglecting to wash, by faith, in the blood of Christ, the "Fountain

evil they eschew, is to pacify God, and appease their own consciences. And if they seek rest to their souls, this way; it is the way of the covenant of works, where they shall never be able to reach God: nay, it is the way to come to God out of Christ; where they shall never be able to come near him, he being a consuming fire.

Nom. But, sir, I pray you, would you not have our senses to be any longer exercised about any of these objects? would you have us no longer to take comfort in the good things of this life?

Evan. I pray you, do not mistake me: I do not speak as though I would have you stoically to refuse the lawful use of any of the Lord's good creatures, which he shall be pleased to afford you; neither do I prohibit you from all comfort therein. But this I desire, to wit, that you would endeavor to attain such a peace, rest and content in God, as he is in Christ; that the violent cry of your heart may be restrained, and that your appetites may not be so forcible, nor so unruly, as they are naturally; but that the unruliness thereof may be brought unto a very comely decorum and order: so that your sensual appetites may, with much easiness and contentedness, be denied the objects of their desires, yea, and contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakedness, yea, and with death itself. For such is the wonderful working of the heart's quiet and rest in God, that though a man's senses be still exercised in, and upon, their proper objects: yet may it be truly said, that such a man's life is not sensual. For indeed his heart takes little contentment in any such exercises; it being for the most part exercised in a more transcendent communion, with God, as he is in Christ. So that indeed the man, that has this peace and rest in God, may be truly said to use this world, as though he used it not: because he receives no cordial contentment, from any sensual exercise whatsoever; and that because his heart is withdrawn from them. Whic withdrawing of the heart is not unaptly pointed at, in the speech of the spouse, Cant. 5: 2. "I sleep, saith she, but my heart waketh:" even so may it be said, that such a man,

opened for sin, and for uncleaness," Zech. 13: 1. "The blood of Jesus Christ, his Son, cleanseth us from all sin," 1 John 1: 7. "How much more shall the blood of Christ purge your conscience from dead works?" Heb. 9: 14. "Purifying their hearts by faith," Acts 15: 9.

is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawn from the creature and rejoicing in God his Saviour, and his soul is magnifying his Lord; so that, amidst all sensual delights, his heart secretly saith, yes, but my happiness is not here.

Nom. But, sir, I pray you, why do you call rational and religious exercises a wilderness?

Evan. For two reasons; First, because that as the children of Israel, when they were got out of Egypt, did yet wander many years in the wilderness, before they came into the land of Canaan; even so do many men wander long, in rational and religious exercises, after they have left a sensual life, before they come to rest in God, whereof the land of Canaan was a type.*

Secondly, Because, as in the wilderness men often lose themselves, and can find no way out; but, supposing (after long travel) that they are near the place, whither they would go, are in truth further off: even so fareth it with many, yea, with all such as walk in the way of reason;† they lose themselves, in the woods, and bushes of their works and doings; so that the longer they travel, the farther they are from God, and their rest in him.

Nom. But, sir, you know, that the Lord has endowed us with reasonable souls; would you not then have us to make use of our reason?

Evan. I pray you, do not mistake me: I do not contemn nor despise the use of reason; only I would not have you to establish it to‡ the chief good; but I would have you keep it under; so that if, with Hagar, it attempt to bear rule, and lord it over your faith, then would I have you in the wisdom of God, like Sarah, to cast it out from having dominion. In few words, I would have you more strong in desire, than curious in speculation; and to long more to feel communion with God, than to be able to dispute of the genius or spe-

* Such a wanderer our author himself had been, for a dozen of years. See his preface, page 16. and compare that heavy word, Eccl. 10: 15. "The labor of the foolish wearieth every one of them, because he knoweth not, how to go to the city."

† Viz. Of reason, as the judge and rule in religion. The holy scripture is the rule, and the Spirit of God therein speaking is the judge; it is the business of our reason, to discern what they teach, and to submit thereto, without reserve.

‡ That is, or, or to be.

cies of any question, either human or divine; and press hard to know God by powerful experience. And though your knowledge be great, and your obedience surpassing many; yet would I have you to be truly nullified, annihilated, and made nothing, and become fools, in all fleshly wisdom, and glory in nothing, only in the Lord.* And I would have you, with the eye of faith, sweetly to behold all things extracted out of one thing; and in one to see all.† In a word, I would have in you a most profound silence, contemning all curious questions and discourses; and to ponder much in your heart, but prate little with your tongue; "Be swift to hear, but slow to speak and slow to wrath;" as the apostle James adviseth you, James 1: 19. And by this means will your reason be subdued, and become one with your faith; for then is reason one with faith, when it is subjugated unto faith; and then will reason keep its true lists and limits; and you will become ten times more reasonable, than you were before. So that I hope you now see, that the heart's farewell from the sensual and rational life, is not to be considered absolutely, but respectively; it does not consist in a going out of either, but in a right use of both.

3. *Nom.* Then, sir, it seems to me, that God in Christ, apprehended by faith, is the only true rest for man's soul.

Evan. There is the true rest indeed; there is the rest which David invites his soul to, when he saith, "Return unto thy rest, my soul: for the Lord hath dealt bountifully with thee," Psal. 116:7. "For we which have believed," saith the author to the Hebrews, "have entered into his rest,"‡ Heb. 4: 3. And, "Come unto me, saith Christ, all ye that labor, and are heavy laden, and I will give you rest," Matth. 11: 28.‖

* 2 Cor.12: 11. "Though I be nothing." 1 Cor. 3:18. "Let him become a fool, that he may be wise," Chap. 1: 31. "He that glorieth, let him glory in the Lord."

† According to that saying of our Lord, Matth. 19: 17. "There is none good, but one, that is God."

‡ Do enter into rest, or that rest, viz. his rest, ver. 1. He means, that we even now enter into that rest, by faith. Compare ver. 10.

‖ This is one of the most solemn gospel-offers, to be found in all the New Testament; and our author seems here to point at, what I conceive to be, the true and genuine sense of it. The words, laboring and heavy laden, do not restrict the invitation and offer, to such as are sensible of their sins, and longing to be rid of them; though indeed none but such will really accept; but they denote the restlessness of the sinful soul of man; a qualification (if it is so called) to be found in all

And truly my neighbors and friends, believe it, we shall never find a heart's happiness, and true soul's rest, until we find it here. For however a man may think, if he had this man's wit, and that man's wealth; this man's honor, and that man's pleasure; this wife, or that husband; such children, and such servants; his heart would be satisfied, and his soul would be contented: yet which of us has not, by our own experience, found the contrary? For, not long after we have obtained the thing we so much desired, and in which we promised ourselves so much happiness, rest and content; we have found nothing but vanity and emptiness in it. Let a man but deal plainly with his own heart; and he shall find, that notwithstanding he has many things; yet there is ever one thing wanting: for indeed man's soul cannot be satisfied with any creature, no not with a world of creatures. And the reason is, because the desires of man's soul are infinite; according to that infinite goodness which is once lost in

that are out of Christ, whether they have, or have not, any notable law work on their consciences.

I say notable; to distinguish it from that which is common to all men, even to Heathens, Rom. 2: 15. Our father Adam led his whole family away, out of their rest in God; and so left them with a conscience full of guilt, and a heart full of unsatisfied desires. Hence his children soon find themselves, like the horse-leech, having two daughters, crying, give, give; namely, a restless conscience, and a restless heart: and to each of these, the poor soul must needs say, as Naomi said to Ruth, My daughter, shall I not seek rest for thee? So the blinded soul falls a laboring, for rest to them. And it labors in the barren region of the fiery law, for a rest to the conscience; and in the empty creation, for a rest to the heart: but, after all, the conscience is still heavy laden with guilt, whether it has any lively feeling thereof or not; and the heart is still under a load of unsatisfied desires. So neither the one, nor the other, can find rest indeed. This is the natural case of all men; and to souls thus laboring, and laden, Jesus Christ here calls, that they may come to him, and he will give them rest; namely, a rest for their consciences, under the covert of his blood; and a rest to their hearts, in the enjoyment of God, through him.

This is most agreeable to the scripture phrascology, Eccles. 10: 15. "The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city." Hab. 2: 13. The people shall labor in the very fire, and the people shall weary themselves for very vanity. Isa. 55: 2. Wherefore do ye spend—your labor for that which satisfieth not?" The prophet laments over a people, more insensible than the ox or the ass, saying, "Ah sinful nation, a people laden with iniquity," Isa. 1: 3, 4. And the apostle speaks of "silly woman laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth," 2 Tim. 3: 6, 7.

losing God. Yea, and man's soul is a spirit; and therefore cannot communicate with any corporal thing: so that all creatures, not being that infinite and spiritual fulness, which our hearts have lost, and towards which they still re-aspire; they cannot give it full contentment.

Nay, let me say more; however a man may, in the midst of his sensual fulness, be convinced in his conscience, that he is at enmity with God, and therefore in danger of his wrath and eternal damnation; and be thereupon moved to reform his life, and amend his ways, and endeavor to seek peace and rest to his soul:* yet this being in the way of works, it is impossible that he should find it: for his conscience will ever be accusing him, that this good duty he ought to have done, and has not done it: and this evil he ought to have forborne, and yet has done it; and in the performance of this duty he was remiss, and in that very defective: and many such ways will his soul be disquieted.

But when a man once comes to believe, that all his sins, both past, present, and to come, are freely and fully pardoned:† and God in Christ graciously reconciled unto him: the Lord doth hereupon so reveal his fatherly face unto him in Christ and so make known that incredible union between him and the believing soul; that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the soul, such peace flowing from the God of peace, that it fills the emptiness of the soul with true fulness, in the fulness of God. So that now the heart ceases to molest the understanding and reason; in seeking either variety of objects, or augmentation of degrees, in any comprehensible thing: and that because the restless longing of the mind, which did before cause unquietness and disorder; both in the variety of mental projects, and also in the sensual and beastly exercises of the corporal and external members; is satisfied and truly quieted. For when a man's heart is at peace in God, and is become truly full, in that peace and joy, passing understanding; then the devil has not that hope to prevail against his soul, that he had before: he knows right well that it is in vain to bait his hook, with profits, pleasures, honor, or any other such like seeming good, to catch such a

* There.

† Namely in respect of the guilt of eternal wrath.

soul, that is thus at quiet in God; for he has all fulness in God, and what can be added to fulness, but it runneth over? Indeed empty hearts, like empty hogsheads, are fit to receive any matter which shall be put into them: but the heart of the believer being filled with joy and peace in believing, abhors all such base allurements: for it has no room in itself to receive any such seeming contentments. So that to speak as the truth is, there is nothing that truly and unfeignedly roots wickedness out of the heart of man; except the true tranquillity of the mind, or the rest of the soul in God. And to say as the thing is, this is such a peace, and such a rest to the creature in the Creator; that according to the measure of its establishment by faith, no created comprehensible thing can either add to it, or detract from it: the increase of a kingdom cannot augment it; the greatest losses and crosses in worldly things cannot diminish it: a believer's good works do all flow from it, and ought not to return to it;* neither ought human frailties to molest it.† However, this is most certain, neither sin nor Satan, law nor conscience, hell nor grave, can quite extinguish it: for it is the Lord alone, that gives and maintains it: "Whom have I in heaven but thee?" saith David: "And there is none upon earth that I desire besides thee." Psal. 73: 25. It is the pleasant face of God in Christ, that puts gladness into his heart. Psal. 4: 7. And when that face is hid, then he is troubled. Psal. 30: 7. But to speak more plainly; though the peace and joy of true believers may be extenuated or diminished; yet does the testimony of their being in nature‡ remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them, "My God, my God, why hast thou forsaken me?" Psal. 22: 1. Yea, and in the night of

* Namely, to be any part of the fountain of it, for the time to come; as the rivers return unto the sea, whence they came, making a part of the store for their own fresh supply; nay, "It is the Lord alone that gives and maintains it," as our author afterwards expresses it.

† For, these we are never free from in this life. And true repentance, and gospel-mourning for sin, are so consistent with it, that they flow from it, according to the measure thereof, Psal. 65: 3. "Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Zech. 12: 10. They shall look upon me, whom they have pierced, and they shall mourn."

‡ That is, the evidence that they, (viz. the peace and joy of believers,) are still in being (in rerum Naturæ) and not quite extinct.

absence to remain confident, that though sorrow be over night, yet joy will come in the morning. Psal. 30: 5. Nay, though the Lord should seem to kill them with unkindness, "Yet will they put their trust in him;" Job 13: 15. knowing that, for all this their Reedemer liveth; Job. 19: 25. So strong is the joy of their Lord, Neh. 8:10. These are the people, that are kept in perfect peace, because their minds are staid in the Lord. Isa. 26: 3.

Wherefore, my dear friends and loving neighbors, I beseech you, take heed of deeming any estate happy; until you come to find this true peace and rest to your souls in God. O, beware lest any of you content yourselves with a peace rather of speculation, than of power! O, be not satisfied with such a peace, as consisteth either in the act of oblivion, or neglect of examination! nor yet, in any brain-sick supposition of knowledge, theological or divine; and so frame rational conclusions, to protract time, and still the cries of an accusing conscience. But let your hearts take their last farewell of false felicities; wherewith they have been, all of them, more or less detained, and kept from their true rest. O be strong in resolution! and bid them all farewell: for what have your souls to do any longer, among these gross, thick and bodily things here below; that you should set your love upon them, or seek happiness in them? your souls are of a higher and purer nature; and therefore their well-being must be sought, in something that is higher and purer, even in God himself.

Truth it is, that we are all of us, indeed, too unclean to touch God in any immediate unity: but yet there is a pure counter-part of our natures,* and that pure humanity is immediately† knit to the purest Deity: and by that immediate union, you may come to a mediate union: for the Deity, and that humanity being united, make one Saviour, Head, and Husband of souls. And so you being married to Him, that is God; in him, you come also to be one with God; he one by personal union, and you one by a mystical. Clear up then your eye, and fix it on Him; as on the fairest of men, the perfection of a spiritual beauty, the treasure of heavenly joy, the true object of most fervent love. Let your spirits

* Viz. The pure and spotless human nature of Christ.

† Rouse mystical marriage, p. 8, 9.

look, and long, and seek, after this Lord; let your souls cleave to Him, let them hang about Him, and never leave him, till he be brought into the chambers of your souls: yea, tell him resolutely, you will not leave him, till you hear his voice in your souls, saying, My well-beloved is mine, and I am his; yea, and tell him, you are sick of love. Let your souls go, as it were, out of your bodies, and out of the world, by heavenly contemplations; and treading upon the earth, with the bottom of your feet, stretch your souls up, to look over the world, into that upper world, where her* treasure is, and where her beloved dwells.

And when any of your souls shall thus forget her own people, and her father's house; Christ her King shall so desire her beauty, Psalm 45: 10, 11. and be so much in love with her; that, like a load-stone, this love of his shall draw the soul in pure desire to him again: and then, "As the heart panteth after the rivers of water, so will your soul pant after God," Psalm 42: 1.

And then according to the measure of your faith, your souls shall come to have a real rest in God; and be filled with joy unspeakable and glorious.

Wherefore, I beseech you, set your mouths to this fountain Christ: and so shall your souls be filled with the water of life, with the oil of gladness, and with the new wine of the kingdom of God; from him you shall have weighty joys, sweet embracements, and ravishing consolations. And how can it be otherwise, when your souls shall really communicate with God; and by faith have a true taste, and by the Spirit have a sure earnest, of all heavenly preferments; having, as it were, one foot in heaven, whilst you live upon earth? O then, what an eucharistical love† will arise from your thankful heart's extending itself first towards God, and then towards man for God's sake? And then, according to the measure of your faith, will be your willing obedience to God, and also to man for God's sake: for obedience being the kindly fruit of love, a loving soul brings forth this fruit, as kindly, as a good tree brings forth her fruit. For the soul having tasted Christ in an heavenly communion, so loves him, that to please him is a pleasure and delight to herself;

* Your soul's.

† A love of thanksgiving; bearing thankfulness in its nature.

and the more Christ Jesus comes into the soul by his Spirit, the more spiritual he makes her; and turns her will into his will, making her of one heart, mind, and will, with him.

So that, for a conclusion, this I say, that if the everlasting love of God in Jesus Christ be truly made known to your souls: according to the measure thereof, you shall have no need to frame, and force yourselves, to love and do good works: for your soul will ever stand bound* to love God, and to keep his commandments; and it will be your meat and drink to do his will. And truly this love of God will cut down self-love, and love of the world; for the sweetness of Christ's Spirit, will turn the sweetness of the flesh into bitterness, and the sweetness of the world into contempt. And if you can behold Christ with open face, you shall see and feel things unutterable; and be changed from beauty to beauty, from glory to glory, by the spirit of this Lord; and so be happy in this life, in your union with happiness, and happy hereafter, in the full fruition of happiness:† whither the Lord Jesus Christ bring us all in his due time. *Amen.*

THE CONCLUSION.

And now, brethren I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance amongst all them which are sanctified. Acts 20: 32.

Neo. Well, sir, at this time I will say no more; but that it was a happy hour, wherein I came to you, and a happy conference that we have had together; surely, sir, I never knew Christ before this day. O what cause have I to thank the Lord for my coming hither, and my two friends as a means of it! And, sir, for the pains that you have taken with me, I pray the Lord to requite you; and so, beseeching you to pray the Lord to increase my faith, and to help my unbelief, I humbly take my leave of you, praying the God of love and peace to be with you.

Nom. And truly, sir, I do believe that I have cause to speak as much in that case as he; for though I have outstript him in knowledge, and it may be also in strict walking; yet do I now see, that my actions were neither from a right

* Or constrained, by the force of that love.
† That is, of God himself in Christ.

principle, nor to a right end; and therefore have I been in no better a condition than he. And truly, sir, I must needs confess, I never have heard so much of Christ and the covenant of grace, as I have done this day.* The Lord make it profitable to me; and I beseech you, sir, pray for me.

Ant. And truly, sir, I am now fully convinced, that I have gone out of the right way; in that I have not had regard to the law, and the works thereof, as I should: but, God willing, I shall hereafter (if the Lord prolong my days) be more careful how I lead my life; seeing the ten commandments are the law of Christ; and I beseech you, Sir, remember me in your prayers. And so, with many thanks to you for your pains, I take my leave of you, beseeching the grace of our Lord Jesus Christ to be with your spirit. *Amen.*

Evan. "Now the very God of peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, *Amen.* Heb. 13: 20, 21. John 8: 36. If the Son make you free, you shall be free indeed. Gal. 5: 1. Stand fast therefore in the liberty wherewith Christ hath made us free. Verse 13. Only use not your liberty for an occasion to the flesh, but by love serve one another. Chap. 6: 16. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Matth. 11: 25. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. 1 Cor. 15: 10. I labored more abundantly than they all; yet not I, but the grace of God that was with me. Psal. 36: 11. Let not the foot of pride come against me."

* This is here fitly put into the mouth of Nomista, the prevailing of legal principles and practices among legal professors, being much owing to legal preaching; the success whereof, is not to be wondered at, since it is a rowing with the stream of nature.

15. 25.

FINIS.

THE

MARROW

OF

MODERN DIVINITY.

PART II.

TOUCHING THE MOST PLAIN, PITHY, AND SPIRITUAL EXPOSITION OF THE TEN COMMANDMENTS; THE EXAMINATION OF THE HEART AND LIFE BY THEM; THE REASON WHY THE LORD GAVE THEM; AND THE USE THAT BOTH UNBELIEVERS AND BELIEVERS ARE TO MAKE OF THEM.

PROFITABLE FOR ANY MAN, WHO EITHER DESIRES TO BE DRIVEN OUT OF HIMSELF TO CHRIST, OR SO TO WALK AS THAT HE MAY PLEASE CHRIST.

IN A DIALOGUE BETWEEN

Evangelista, a Minister of the Gospel.
Nomologista, a Pratler about the Law. And,
Neophitus, a young Christian.

BY EDWARD FISHER, A. M.

TO WHICH IS ADDED,

AN APPENDIX CONTAINING THE

DIFFERENCE BETWEEN THE LAW AND THE GOSPEL.

WITH

THE TWELVE QUERIES,

WHICH WERE PROPOSED TO THE TWELVE MARROW-MEN, BY THE COMMISSION OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, 1721; WITH THE MARROW-MEN'S ANSWERS TO SAID QUERIES.

1 Tim. 1: 8. We know that the law is good, if a man use it lawfully.

First American, revised from the eighth Scottish Edition.

PITTSBURGH:

PUBLISHED BY WILLIAM PAXTON.

D. & M. Maclean, printers.

1830.

The Marrow of the second bone, is like that of the first, sweet and good. The commandments of God are marrow to the saints, as well as the promises; and they never taste the marrow of the promise, who distaste the commandments. This little treatise breaketh the bone, the hard part of the commandments, by a plain exposition, that so all, even babes in Christ, yea, such as are yet out of Christ, may suck out and feed upon the marrow, by profitable meditation.

JOSEPH CARYL.

Sept. 6, 1648.

TO THE RIGHT HONORABLE JOHN WARNER,

Lord Mayor of the most renowned city London, E. F. wisheth a most plentiful increase of spiritual wisdom, and all necessary graces for the discharge of his duty, to the glory of God, and the good of his people.

Right Honorable,

The rod of God's judgment has been now long upon us, which we by our manifold sins have procured, according as it is said concerning Jerusalem, Jer. 4: 18. "Thy way and thy doings have procured these things unto thee." And have we any just ground to hope, that till the cause be taken away, the effect will cease? Can we expect that the Lord will turn away his judgments, till we turn away from our sins? And can we turn away from our sins, before we know them? And can we come to know our sins any otherwise than by the law? Does not one apostle say, that "sin is the transgression of the law? 1 John 3: 4. And does not another apostle therefore say, "By the law is the knowledge of sin?" Rom. 3: 20. Surely then, a treatise wherein is shown, what is required, and what is forbidden in every commandment of the law, and so consequently what is sin, must needs be for this cause very seasonable. But yet alas! such is the power of sin, and the dominion of satan in many men's hearts, that though there be ever so many treatises written, and ever so many sermons preached upon this subject, yet do they remain either wilfully ignorant of their sins, or else though they know them, yet will they not forego them, but rather choose wilfully to wallow on in the mire of iniquity, so sweet and dear are their sins. But what then, must they be suffered so to go on without restraint? No, God forbid. Such persons as the law and love of God will not constrain, such must the execution of justice restrain, upon such must the penalties of the laws of the land, (grounded upon God's laws) be by the civil magistrate inflicted. And for this cause the king is required, "When he sitteth upon the throne of his kingdom, to write him a copy of the law of God in a book," Deut. 17: 18. And for this cause the civil magistrate is called the keeper of both tables; for saith Luther,* God has ordained magistrates, and other superiors, and appointed laws, bounds, and all civil ordinances, that if they

* On Gal. p. 151.

can do no more, yet at least they may bind the devil's hands, that he rage not in his bond-slaves after his own lust. And hence, the apostle speaking of the civil magistrate, saith, "If thou do that which is evil, be afraid, for he beareth not the sword in vain," Rom. 13: 4. Wherefore, right honorable, God having called you to wield the sword of authority in the most famous city of this kingdom, I, a poor inhabitant thereof, the author of this ensuing dialogue, have, through the advice and persuasion of some godly ministers, and through the consideration of the suitableness of the subject with your place, been moved to take the boldness to offer this work to your worthy name and patronage, (not that I conceive your honor is ignorant of your duty, nor yet that I see you neglect it; for your Christian integrity in your place, and your zealous forwardness to reform things amiss by punishing evil-doers, does to me witness the contrary, but rather) to encourage your honor to continue your godly course in the ways of well-doing, and to advance forward in paths of piety, being more swift in your motion now towards the end of your race, (your year I mean,) that so your master Christ, may say concerning you, as he once did concerning the church at Thyatira, "I know thy works, and charity, and service, and faith, and thy works: and the last to be more than the first," Rev. 2: 19. Yea, and that it also may be said concerning you, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord," Matth. 25: 21.

And so most humbly begging your honor, that these my poor labors may be accepted, and that under your honor's name, they may go forth into the world, and praying the Lord of power, and the God of all grace, to multiply his Spirit upon your honor, with all the blessed fruits of the same, I take my leave, and rest,

Your honor's most humble servant to be commanded,

E. F.

THE AUTHOR TO THE WELL-AFFECTED READER.

Good Reader,

I DO confess, there are so many godly and learned exposi-

tions of the ten commandments already extant, that it may seem needless to add any more. Nevertheless, I pray thee, do not think it impossible, but that God may by such a weak instrument, as I myself am, show his power in doing something more, touching this subject, than has yet been done. I confess, I have had good helps from the labors of others, and have made much use of them, especially for matter, yet have I not confined my discourse within the compass of what I have found in other books, but have from the warrant of the word of God, taken the boldness to enlarge it, both as touching the matter and manner, and especially the application, wherein I have endeavored to give both believers and unbelievers their distinct portion, by distinguishing between the ten commandments, as they are the law of works, having the promise of eternal life, and the threatening of eternal death annexed to them, and so applying them to the unbeliever: and as they are the law of Christ, having the promise of eternal life, and the threatening of eternal death separated from them, and so applying them to the believer. I have not denied, but acknowledged, yea, and proved, that the law of the ten commandments, truly expounded, is to be a perpetual rule of life to all mankind, yea, to believers themselves; for though the Spirit of Jesus Christ, does, according to his promise, write this law in their hearts, as their inward rule, yet, in regard that whilst they live in this world, it is done but in part, they have need of the ten commandments to be to them as an outward rule: for though the Spirit has begotten in them a love to this law, and wrought in them a willing disposition to yield obedience thereunto, yet have they need of the law to be to them as a glass, wherein they may see what the will of God is, and as a rule to direct them how to actuate their love and willingness, so that as a precious godly minister of Jesus Christ truly saith, the Spirit within, and the law without, "Is a lamp unto their feet, and a light unto their paths," Psal. 119: 105.

But yet I conceive, that expositors on the commandments should not merely endeavor to drive on their designs to that end, and there terminate their endeavors, as if there were no further use to be made of the law, neither in believers, nor in unbelievers, but they should aim at a further end, an end beyond this, especially in unbelievers, and *that* is to discover to them how far short they come of doing what the law requires, that so they may not take up their rest in them-

selves, but hasten to Jesus Christ; and that believers, by beholding their own imperfections, should take occasion to humble themselves, and cleave the more closely unto him by faith.

For when by way of exposition, it is only declared what is required, and what is forbidden, in every commandment, with exhortations, motives, and means to do accordingly, it has been observed that divers both profane and mere civil honest people, upon hearing, or reading the same, have concluded with themselves, that they must either alter their course of life, and strive and endeavor to do more than they have done, and better than they have done, or else they shall never be saved; and hereupon they have taken up a form of godliness, in hearing, reading, and praying, and the like, and so have become formal professors, and therein have rested, coming far short of Jesus Christ; yea, and believers themselves have sometimes taken occasion thereby, to conceit that they must do something towards their own justification and salvation.

Wherefore I, yet not I, by any power of mine own, but by the Grace of God that is with me, have endeavored not only to show what is required, and what is forbidden in every commandment, but also, that it is impossible for any man, whether he be an unbeliever or a believer, to keep any one commandment *perfectly:* yea, or to do any one action or duty perfectly; that so by the working of God's Spirit in the reading of the same, men may be moved, not only to turn from being profane, or mere civil honest men, to be formal professors, but that they may be driven out of all their own works and performances unto Jesus Christ, and so become Christians indeed; and that those who are Christians indeed, may thereby be moved to prize Jesus Christ the more: and if the Lord shall be pleased to enable either myself, or any other man or woman, to make this use of this ensuing dialogue, then shall not my labor be in vain: but my heart's desire and prayer to God shall be, that many may receive as much good by the marrow which is contained in this second bone, as they say they have done by that which is contained in the first, that so God may be glorified, and their souls edified, and then I have my reward; only let me beg of thee, that (for what good thou receivest thereby) thou wilt beg at the throne of grace for me, that my faith may be increased, and so my love inflamed towards God, and towards man for

God's sake, and then I am sure I shall keep the law more perfectly than I have yet done. That we may all do so, the grace of our Lord Jesus Christ be with all your spirits. *Amen.*

Thine in the Lord Jesus Christ, E. F.

21st of September, 1648.

TO THE INGENIOUS READER.

Art thou a friend or an enemy? whether the one or the other, sure I am thou art much concerned in this treatise. Should I particularize the usefulness of what is herein delivered, would it not swell to a book of bulk?

There is that scattereth and loseth nothing, as the wise man speaketh. "It is knowledge and love," the more they spread and dilate themselves, the greater is their growth.

A sea is a congregation of waters, all graces in Christ are as a confluence and congregation of shining favors from the Father of Spirits; for he is the ocean of rest and fulness: from this fountain comes all rivers, streams and beams of light and life; and effects are more copiously in their causes than in themselves, as water is more eminently in the element and fountain than in the streams.

Try, and thou shalt find this author has been at the well-head, and having received wherewithal to draw, has thence made *occults oculars*, dark things clear, and massy things light; peruse him well, and thou wilt be a gainer; for the expounder of secrets has taught him. There are two grand testimonial discoveries of God in scripture, the one legal, the other evangelical, law and gospel; the one lets us know what God is in himself, the other what he is in his Son to us. I find them both united in the 20th of Exodus, where the last named has the first place, as a preface to what should follow; sweet is that saying, "I am the Lord thy God." And ver. 3. "Thou shalt have none before me." What? that such a saying should be heard on mount Sinai, a mount that burnt with fire! That God should speak out himself as their own Lord, in thunderings and lightnings, with sounds of terrible trumpets; that there should be the face of a Sion on that mount, words of terror, and words of delight; words of pleasure and displeasure at once; a people of God's delight,

and a God the delight of his people. Is not this the law evangelized? And will not this, O mortal wight! let thee see that his commandments are not grievous? *Quo levius mandatum eo gravius peccatum.** The more grievous then is the breach of them; is not this a tempering of frowns with smiles, weigh it wisely and well: will you hear God the Lord speak out to a people, I am thine once more? Then read Hos. 3:2,3. where you have a piece of gospel like to this. —Captive woman bought for "fifteen pieces of silver, and an homer of barley, and an half homer of barley, thou shalt abide for me, thou shalt not be for another." So I will be for thee; as if God should say, "I consent: say *Amen* to the contract or bargain, that I will be thy husband, and thou shalt be my spouse." So at the giving out of the law, God begins first with the relation that is between him and his people, *viz.* I am God, I made you, therefore think not much that I command you: I am your God, I serve you, will you not then serve me? I have said, you shall command me, Isa. 45: 11. "Concerning the works of mine hands, command you me."

O that you would suffer me to command you, and you yourselves yield obedience! God is the husband, his people the spouse, the wife of his youth, his first and only one, his first and last wife; and as the author tells thee, husbands and wives should do for each other. I am thy God, saith the Lord, that hath done for thee, done great things for thee: I am he that brought thee out of Egypt, and bought thee out of bondage; thou hast been a slave, but serve me, and I will make thee a king: thou hast been a vassal to an earthly prince, a wicked nation and generation, but I will "reprove kings for thy sake," 1 Chron. 16: 21. And thou shalt rule nations with a rod of iron, Rev. 2: 26, 27. All this have I done for thee, and made sure to thee: now hear what thou must do for me, thou shalt keep close to me, "Have none other Gods besides me." Notwithstanding all this, *qui mandat, qui jubet, ille juvat.*

"He gives who commands, and helps to perform what he commands." O blessed Master! wo to the man that serves an earthly mammon instead of thee. This, even this, made the father breathe out sweetly, *Da Domine quod jubes, et juba*

* By how much easier the commandment, by so much more grievous is the transgression.—*Reviser.*

quid vis. "Lord, give me what thou requirest from me, and then command what thou wilt." Moses may preach law and a curse to the stiff-necked Jews; and Christ may preach gospel to the hard-hearted Pharisees; yet are they not drawn or driven. Sounds and syllables of a thousand hills, and as many heavens, are alike fruitless and useless, if there be not a gospel-spirit to give an omnipotent pull, and translate the man out of his element.

Art thou a believer, and sayest thou art free from the law? Art thou not under the law in a sense? Consider first the gospel-love of Jesus Christ, frees thee from the law as a curser, but not from the law as a pedagogue. For, after a soul is brought home to Christ, though love be the immediate Lord that commands and constrains into the obedience of Christ, yet law is the mediate Lord, and love works by law, as the will of the loveliest Lord. Will not this consideration sweeten the sourest precept?

Christ's love shed abroad in a soul, works upwards, and facilitates law; and though corrupt will, before Christ came, was a wicked tyrant, and lust a lawless landlord, which brought the man under the law-curse; yet Christ being come, brings the soul and whole man under the law's command, having first taken the law-rod into his own hand, and broken and spent it on his own back.

Hence the law which was forced by power, becomes fettering by love, Christ's own silken cord. Add to this, that the law leaves not off to be a rule of righteousness, because it gives not grace to obey; for then the gospel should be no rule of faith, because it gives no grace to believe: and God requires no more than he gives, in the one or in the other.

Take a hint of the difference that is between the law and the gospel, thus: Under the law, or covenant of works, one slip from the way of life bolts the paradise door against the offender; and into it again he cannot enter: the law knows no such thing as repentance, Gal. 3: 10. Deut. 27: 26.

But the covenant of grace, being made with a poor undone sinner, a slip, an act of unbelief, does not forfeit the mercy of the covenant; the covenant stands firm, that there may be a repetition of grace still: and though a gracious child should sin against a gracious father, yet can he not sin the unpardonable sin, and sin away an eternal priest and covenant out of heaven.

Secondly. The law stints the measure of thy obedience, even to the highest degree: thy whole soul, might and strength, any less is the forfeiting of the life that is lasting, everlasting, but the covenant of grace stints no weak soul; Christ's racks not crying out, "The strongest faith, or none at all." Many who were poor bruised reeds on earth, are now mighty cedars, high, tall, green, growing on the banks of the river of life.

What then if Adam be the first in heaven, and David be but as he desired, the keeper of the door, yet his seeing the throne, and the Lamb that sits thereon, is enough.

In a word, the theme or subject of this treatise is (as Paul speaks) holy and spiritual, the manner and method of handling it, very savory, familiar and plain. Reader, bless thou the Lord, that thou livest in a land of light and life, and bless God for this author, who has like the bee, painfully fetched this honey out of various flowers, and at last brought it into this hive. Farewell in the Lord.

Thine, if thou be Christ's,

From my study in Bride's churchyard, September 22, 1648. S. MOOR.

TO THE READER.

It is reported of Linacrus, that reading a sermon of Christ's in the mount, and considering the conversation of men in the world,* he said, "Either this is not God's gospel, or we are not God's people." Look abroad into the world, and, (if thine eye be not carnal,) thou wilt find that most men live without God in the world, many conscious of divine power, yet few knowing God in Christ; some ignorant for want of teaching, others for want of will to be taught; a price they have (as Solomon saith) in the hand to get wisdom, but they have no heart to it, despising knowledge,† and hating it, casting it at their heels, Ps. 50: 17. Some knowing, but not doing; others knowing, and doing something materially good, theologically evil, yet reposing the weight of their souls upon the crazy bottom of their duties; because

* Eph. 2: 12. † Prov. 17: 7.

ignorant of the spiritual sense of the law, and of the right use of it, appertaining to unbelievers and believers.

This treatise will help thee to understand both: and as in Ezekiel's vision, *rota erit in rota;* thou hast gospel in the law, and law in the gospel.

Art thou in thy sins, and out of Christ? Here thou mayest see the exorbitancies of each wheel, both of soul and body, and that all thy doings are a ladder too short to reach heaven. O happy thou, did thy soul fathom her own misery! Wert thou more out of love with thyself, thou wouldst be more in love with Christ? Were thy self-confidences levelled, thy breathings after Christ would be more earnest, thy leanings upon Christ with greater confidence.

Art thou in Christ? Here thou mayest see what use thou art to make of the law; lawless profane liberty ought not to be by thee pleaded for, or practised. *Tace lingua loquere vitæ.** Indeed many a man's life speaks what he is, though his tongue be silent; like Erasmus's ruffian, that carried by the one side a gay gilded Testament, and by the other side a good bottle of sack. Many hear much, and talk more, having God's law in their mouths, yet hating to be reformed. Christian, it is thy duty to endeavor to keep the whole law of God. The gospel requires obedience as well as the law: yea, the gospel wills no less inward and outward holiness than the law: and if thy nature be spiritualized, though not able, yet thou wilt be willing to obey the law of God in the highest degree, and thy coming short of gospel service, will call for gospel sorrow. Whoever thou art, take heed of being wedded to thine own blindness; if thou be blind, thou art blind at noon-day; thou and I have cause to bless God for his assisting grace vouchsafed unto this author, who (I dare say) knows much of God, and therefore not a little of himself. The blessing of heaven go along with his labors; this is, and shall be the earnest prayer of,

Thine affectionate servant in the gospel,
JOHN CRADOCOT.

* Be silent my tongue to speak my life.—*Reviser.*

Reader,

Every thing is, and is to be judged,* not according to its outside and appearance, but according to its more hidden and inward being. Therefore the Stoics call the soul, *To pan homnis*, the all of man, or all the man: and Solomon, speaking of the evil-eyed, or envious man, says of him, Prov. 23: 7. "As he thinketh in his heart, so is he." And the lawyers say of the law, *Mens legis est lex*, the mind or meaning of the law, is the law. They then which acquaint thee with things in this kind, should be most acceptable and welcome to thee, among which thou mayest reckon this author for one; who has fished out the meaning and use of the law, in which, as in a glass, thou mayest see (if thou forget not) what manner of man thou oughtest to be, in thy conversation, towards God, towards thyself, and towards others. The †ten commandments, or ten words, (which Christ contracted into two, Matth. 22: 40. and which are wrapt up in this one word, Love) though for the letter of them, they take up but little room, yet they are in their meaning, exceeding broad and comprehensive; and though the letter be the word of God, it is the spirit or inward meaning, which is the will and mind of God; not that there is any thing in the letter, which is not in the meaning, but that the meaning is of far larger extent than the words do express; now the meaning being expressed so briefly, and in so few words, became obscure;‡ and hence it was, that the Scribes, Pharisees and lawyers, were so much in the dark, as to the meaning of the law, supposing that there had not been any *sub intelligitur* at all. Now, lest thou, reader, should stumble at the same stone, here is a light to guide thee. I shall say no more, for the wine is so good, that it needs no bush, only to tell thee, that it is here to be sold.

RALPH VENNING.

* John 7: 2.

† Decalogue.

‡ Qui brevis erit, obscuris erit.

THE MARROW

OF

MODERN DIVINITY.

PART II.

INTERLOCUTORS.

EVANGELISTA, a Minister of the Gospel.
NOMOLOGISTA, a Prattler about the law. And,
NEOPHITUS, a young Christian.

Neo. SIR, here is our neighbor Nomologista, who, as I suppose, is much mistaken, touching a point that he and I have had some conference about; and because I found you so ready and willing to inform and instruct me, when I came to you with my neighbor Nomista and Antinomista, I have presumed to entreat him to come along with me to you; assuring both myself and him, that we shall be welcome to you, and that you will make it appear that he is deceived.

Evan. You are both of you very kindly welcome to me, and as I have been willing to give you the best instruction, when you were formerly with me; even so, God willing, shall I be now: wherefore I pray you let me understand what the point is, wherein you conceive he is mistaken.

Neo. Why sir, this is the thing. He tells me he is persuaded that he goes very near the *perfect* fulfilling of the law of God; but I cannot be persuaded to it.

Evan. What say you, neighbor Nomologista, are you persuaded?

Nom. Yea, indeed, sir, I am so persuaded, for whereas you know the first commandment is, "I am the Lord thy God, thou shalt have none other Gods before my face." I am confident I have the only true God for my God, and none other.

And whereas the second commandment is, "Thou shalt

not make to thyself any graven image," &c. I tell you truly, I defy all graven images, and count it a great folly in any man either to make them, or worship them.

And whereas the third commandment is, "Thou shalt not take the name of the Lord thy God in vain." It is well known that I am no swearer, neither can I abide to hear others swear by the name of God.

And whereas the fourth commandment is, "Remember that thou keep holy the sabbath day." I am sure I very seldom either work or travel on that day; but go to the church both forenoon and afternoon; and both read, and hear the word of God read, when I come home.

And whereas the fifth commandment is, "Honor thy father and thy mother," &c. I thank God, I was very careful to do my duty to my parents when I was a child.

And whereas the sixth commandment is, "Thou shalt not kill." I thank God I never yet murdered either man, woman, or child; and I hope, I never shall.

And whereas the seventh commandment is, "Thou shalt not commit adultery." I thank God, I was never given to women: God hath hitherto kept me from committing that sin, and so I hope he will whilst I live.

And whereas the eighth commandment is, "Thou shalt not steal." I do not remember that ever I took the worth of twelve-pence of any man's goods in all my life.

And whereas the ninth commandment is, "Thou shalt not bear false witness against thy neighbor." I thank God, I abhor that sin, and was never guilty of it in all my life.

And whereas the tenth commandment is, "Thou shalt not covet." I thank God, I never coveted any thing but what was mine own in all my life.

Evan. Alas! neighbor Nomologista, the commandments of God have a larger extent than it seems you are aware of; for it seems you imagine that the whole moral law is confined within the compass of what you have now repeated; as though there were no more required or forbidden, than what is expressed in the words of the ten commandments; as though the Lord required no more but the bare external, or actual performance of a duty; and as though he did forbid no more than the bare abstinence and gross acting of sin. The very same conceit of the law of God the Scribes and Phari-

sees had: and therefore it is no marvel you imagine you keep all the commandments even as they did.

Nom. Well, sir, if I have been deceived, you may do well to instruct me better.

Evan. I shall endeavor to do it with all my heart, as the Lord shall be pleased to enable me. And because I begin to fear that it is not your case alone to be thus ignorant of the large extent, and the true sense and meaning of the law of God; I also begin to blame myself, that I have not taken occasion to expound the commandments in my public ministry, since I came amongst you; and therefore I now resolve, by the help of God, very speedily to fall about that work; and I hope I shall then make it appear, that the* ten commandments are but an epitome or an abridgment of the law of God, and that the full exposition thereof is to be found in the books of the prophets and apostles, called the Old and New Testament.

Neo. Indeed, sir, I have told him that we must not stick upon the bare words of any of the ten commandments, nor rest satisfied with the bare literal sense, but labor to find out the full exposition and true spiritual meaning of every one of them, according to other places of holy scripture.

Evan. If you told him so, you told him that which is most true; for he that would truly understand and expound the commandments, must do it according to these six rules.

First, He must consider that every commandment† has both a negative and an affirmative; that is to say, where any evil is forbidden, the contrary good is commanded; and where any good is commanded; the contrary evil is forbidden; for saith Ursinus's catechism,‡ "The law-giver does in an affirmative commandment comprehend the negative; and contrariwise, in a negative he comprehends the affirmative."

Secondly, He must consider that under one good action commanded, or one evil action forbidden,‖ all of the same kind or nature are comprehended; yea, all occasions and means leading thereunto; according to the saying of judicious Virell, "The Lord minding to forbid divers evils of

* Exod. 34: 27.
† Psal. 34: 14.
‡ Page 529.
‖ Grounds of religion, p. 207.

the same kind, comprehends them under the name of the greatest."

Thirdly, He must consider that the law of God is spiritual, reaching to the very heart or soul, and all its powers,* for it chargeth the understanding to *know* the will of God;† it chargeth the memory to *retain*, and the will to choose the better, and leave the worse; it chargeth the affections to *love* the things that are to be loved, and to hate the things that are to be hated, and so binds all the powers of the soul to obedience, as well as the thoughts, words and gestures.

Fourthly, He must consider, that the law of God must not only be the rule of our obedience, but also the *reason* of it; we must not only do that which is there commanded, and avoid that which is there forbidden, but we must also do the good, because the Lord requires it, and avoid the evil, because the Lord forbids it;‡ yea, and we must do all that is delivered and prescribed in the law, for the love we bear to God; the love of God must be the *fountain, impulsive and efficient cause* of all our obedience.

Fifthly, He must consider, that as our obedience to the law must arise from a right fountain, so must it be directed to a right end, and that is, that God alone may be glorified by us; for otherwise it is not the worship of God, but hypocrisy, saith Ursinus's catechism;‖ so that according to the saying of another godly writer,§ the final cause, or end of all our obedience, must be God's glory;¶ or which is all one, that we may please him: for in seeking to please God, we glorify him, and these two things are always co-incident.

Sixthly, He must consider that the Lord does not only take notice what we do in obedience to his law, but also after what *manner* we do it: and therefore we must be careful to do all our actions after a right manner, *viz.* humbly, reverently, willingly and zealously.

Neo. I beseech you, sir, if you can spare so much time, let us have some brief exposition of some, if not all the commandments, before we go hence, according to these rules.

* Rom. 7: 14. Matth. 5: 27.
† Dod on the Com. p. 24.
‡ Ursin. Cat. p. 37
§ Whateley God's husb. p. 120.
‖ Page 528.
¶ 1 Cor. 10: 31.

Evan. What say *you*, neighbor Nomologista, do you desire the same?

Nom. Yea, sir, with all my heart, if you please.

Evan. Well then, although my circumstances at this time might justly plead excuse for me: yet, seeing that you both desire it, I will for the present dispense with all my other business, and endeavor to accomplish your desires, as the Lord shall be pleased to enable me: and therefore I pray you understand and consider, that in the first commandment there is a negative part expressed in these words, "Thou shalt have none other Gods before my face." And an affirmative part included in these words, "But thou shalt have me for thy God." For if we must have none *other* for our God, it implies strongly, that we must have the Lord for our God.

Neo. I pray you, sir, begin with the affirmative part; and first tell us, what the Lord requires in this commandment.

COMMANDMENT I.

Evan. In this first commandment, the Lord requireth the duty of our hearts or souls, Prov. 23: 26. That is to say, of our understandings, wills, and affections, and the effects of them.

Neo. And what is the duty of our understandings?

Evan. The duty of our understandings is to *know* God,* 1 Chron. 28: 9. Now, the end of knowledge is but the fulness of persuasion, even a settled belief, which is called faith, so that the duty of our understandings is, so to know God, as to believe him to be according as he has revealed himself to us in his word and works, Heb. 11: 6.

Neo. And how has the Lord revealed himself to us in his word?

Evan. Why, he has revealed himself to be most wise, Rom. 16: 27. Most mighty, Deut. 7: 21. Most true, Deut. 32: 4. Most just, Neh. 9: 33. And most merciful, Psalm 145: 8.

Neo. And how has he revealed himself to us in his *works?*

Evan. He has revealed himself in his works to be the Cre-

* Andr. on the Com. p. 125.

ator of all things, Exod. 20: 11. And the preserver of all things, Psalm 36: 6. And the governor of all things, Psalm 135: 6. And the giver of every good gift, James 1: 17.

Neo. And how must our knowledge of God, and our belief in him, be expressed by their effects?

Evan. We must express, that we know and believe God to be according as he has revealed himself in his word and works, by our remembering and acknowledging him whensoever there is occasion.

As for example. When we read or hear those judgments that the Lord in his word hath threatened to bring upon us for our sins,* we are to express, that we remember and acknowledge him to be most mighty, true and just, by our fearing and trembling thereat, Psalm 119: 120. Hab. 3: 16. And when we read or hear of blessings, that the Lord in his word hath promised to bestow upon us for our obedience,† then we are to express, that we remember and acknowledge him to be most true, and merciful, by our obedience, and by our trusting in him, and relying upon him, Gen. 32: 9. And when we behold the excellent frame of heaven and earth, and the creatures contained therein, then we are to show that we remember and acknowledge the Lord to be the Creator and Maker of them all, by our praising and magnifying his name, Psalm 106: 5. and 139: 14. And when the Lord actually inflicts any judgment upon us, then we are to express that we remember and acknowledge him to be the governor of all things, and most mighty, wise, and just, by humbling ourselves under his mighty hand, 1 Pet. 5: 6. And by judging ourselves worthy to be destroyed for our iniquities, Ezek. 36: 31. And by bearing the punishment thereof, Lev. 26: 41. with willing, patient, contented, submission to his will and pleasure, Psal. 39: 9. And when the Lord does actually bestow any blessing upon us, then we are to express, that we remember and acknowledge him to be the most merciful Giver of every good gift, by our humbly acknowledging that we are unworthy of the least of his mercies, Gen. 32: 10. and in giving him thanks for all things, 1 Thess. 5: 18. And thus have I showed you, what is the duty of our understandings.

* 1 Deut. 28: 16. † Deut. 28: 2.

Neo. I pray you, sir, let us in the next place hear what is the duty of our wills.

Evan. The duty of our wills is to choose the Lord alone for our portion, Psalm 16: 5. and 119: 57.

Neo. And how must we express that we have chosen the Lord for our portion?

Evan. By our loving him with all our hearts, with all our souls, and with all our might, Deut. 5: 6.

Neo. And how must we express, that we do thus love the Lord?

Evan. We must express that we do thus love the Lord, by the acting of our other affections, as by our desire of most near communion with him, Phil. 1: 23. and by our delighting most in him, Psal. 37: 4. and by our rejoicing most in him, Phil. 4: 4. and by our fearing most to offend him, Matth. 10: 28. and by our sorrowing most for offending him, Luke 22: 62. and by being most zealous against sin, and for the glory of God, Rev. 3: 19. And thus have I showed you what the Lord requireth in the affirmative part of this commandment.

Neo. I pray you, sir, proceed to the negative part, and show us what the Lord forbids in this commandment.

Evan. In this first commandment is forbidden ignorance of God, Jer. 4: 22. and so also is unbelief, or doubting of the truth of God's word, Isa. 7: 9. And so also is the want of fearing the threatenings of God, Deut. 28: 58. And the fearing the threatenings of men, either more, or as much as the threatenings of God, Isa. 51: 12, 13. And so also is the want of trusting unto, or relying upon the promises of God, Luke 12: 29. And the trusting or relying upon ourselves, men's promises, or any other thing, either more, or as much as we do upon God, Jer. 17: 5. Luke 12: 20. And so also is the want of acknowledging the hand of God in the time of affliction, Isa. 26: 11. And acknowledging that the rod can smite without the hand of God, John 19: 11. And so also is the want of humbling ourselves before the Lord, Dan. 5: 22. and pride of heart, Prov. 16: 5. And so also is impatience, and discontentedness under the chastening hand of God, Exod. 17: 2. And not returning unto him that smiteth us, Isa. 9: 13. And so also is our forgetfulness of God, in not acknowledging his merciful and bountiful hand in reaching

forth all good things unto us in the time of prosperity, Psal. 78: 11. Deut. 32: 18. And so also is our sacrificing to our own nets, Hab. 1: 16. In ascribing the coming in of our riches to our own care, pains, and diligence in our callings, Deut. 8: 17. And so also is unthankfulness to the Lord for his mercies, Rom. 1: 21. And so also is our want of love to God, 1 Cor. 16: 22. And our loving any creature either more than God, or equal with God, Matth. 10: 37. And so also is our want of desiring his presence, Job 21: 14. And our desiring the presence of any creature either more or so much as God, Prov. 6: 25. And so also is our want of rejoicing in God, Deut. 28: 47. And our rejoicing either more, or as much in any thing as in God, Luke 10: 20. And so also is our want of fearing to offend God, Jer. 5: 22. And our fearing to offend any mortal man, either more or as much as to offend God, Prov. 29: 25. And so also is our want of sorrow and grief for offending God, 1 Cor. 5: 2. And our sorrowing more, or as much for any worldly loss, or cross, as for our sinning against God, 1 Thess: 4: 13. And so also is our want of zeal, or our luke-warmness in the cause of God and his truth, Rev. 3: 16. And our corrupt, blind, and undiscreet zeal, Luke 9: 55. And thus have I showed you, what the Lord requireth, and what he forbids in this commandment: And now neighbor Nomologista, I pray you tell me whether you keep it perfectly or no?

Nom. Sir, before I tell you that, I pray you tell me how you prove that the Lord in this commandment doth require all these duties, and forbid all these sins?

Evan. First, I know that the Lord in this commandment requires all these duties, because no man can truly have the Lord for his God, except he has chosen him for his portion; and no man can truly choose the Lord for his portion, before he truly know him; and he that truly knows God, truly believes both his threatenings and promises: and he that truly believes the Lord's threatenings, must needs fear and tremble at them; and he that truly believes the Lord's promises, must needs truly love him, for faith always produces and brings forth love; and whosoever truly loves God, must needs desire near communion with him; yea, and fear to offend him; yea, and sorrow for offending him; yea, and be zealous for his glory.

Secondly, I know that all these sins are forbidden in this commandment, because whatsoever the mind, will, and affections of men, are set upon, or carried after, either more, or as much, as after God, that is another god unto them: and therefore if a man stand in fear of any creature, or fear the loss of any creature, either more than God, or equal with God, he makes that creature his god; and if he trust unto, and put confidence in any creature, either more than in in God, or equal with God, that creature is his god: and hence it is, that the covetous man is called an idolater, Eph. 5: 5. for that he maketh gold his hope, and saith to the fine gold, "Thou art my confidence," Job 31: 24. And if any man be proud of any good thing he has, and do not acknowledge God to be the free Giver and Bestower of the same; or if he be impatient and discontented under the Lord's correcting hand, he makes himself a god; and if a man so love any creature, as that he desires it being absent, or delights in its being present, either more than God, or equal with God, that creature is another god unto him. And hence it is, that voluptuous men are said to make their belly their god, Phil. 3: 19. In a word, whatsoever the mind of man is carried after, or his heart and affections set upon, either more, or as much as upon God, that he makes his god. And therefore, we may undoubtedly conclude, that all the sins before mentioned, are forbidden in this commandment.

Nom. Then believe me, sir, I must confess that I come far short of keeping this commandment perfectly.

Evan. Yea, and so we do all, I am confident; for have not every one of us sometimes questioned in our hearts, whether there be a God or no? And as touching the knowledge of God, may not we all three truly say with the apostle, 1 Cor. 13: 9. "We know in part." And which of us has so feared and trembled at the threatenings of God, and at the shaking of his rod, as we ought? Nay, have we not feared the frowns, threats, and power of some mortal man, more than the frowns, threats, and power of God? It is well, if it have not appeared by our choosing to obey man rather than God; and which of us has so trusted unto, and relied upon the promises of God, in time of need, as he ought? Nay, have we not rather trusted unto, and relied upon men and

means, than upon God? Has it not been manifested by our fearing of poverty, and want of outward things, when friends, trading, and means begin to fail us, though God hath said, "I will not fail thee, nor forsake thee," Heb. 13: 5. And which of us has so humbled ourselves under the chastising and correcting hand of God, as we ought: nay, have we not rather expressed abundance of pride, by our impatience and discontentedness, and want of submitting to the will of God; and by our quarrelling and contending with his rod? And which of us has so acknowledged God in the time of prosperity, and been so thankful to him for his blessings, as we ought? Nay, have we not rather at such times forgotten God, and sacrificed to our own nets, saying in our hearts, if not also with our mouths, "I may thank mine own diligence, care, and pains-taking, or else it had not been with me as it is?" And which of us has so manifested our love to God, by our desire of near communion with him in his ordinances, and by our desire to be dissolved and to be with him, as we ought? Nay, have we not rather expressed our great want of love to him by our backwardness to prayer, reading, hearing his word, and receiving the sacrament, and by our little delight therein, and by our unwillingness to die? Nay, have we not manifested our greater love to the world, by our greater desires after the profits, pleasures, and honors of the world, and by our greater delight therein than in God? Or, which of us have so manifested our love to God, by our sorrow and grief for offending him, as we ought? Nay, have we not rather manifested our greater love to the world, by our sorrowing and grieving more for some worldly loss or cross, than for offending God by our sins? Or which of us have so manifested our love to God, by being so zealous for his glory as we ought? Nay, have we not rather expressed greater love to ourselves, in being more hot and fiery in our own cause than in God's cause? And thus have I endeavored to satisfy your desires concerning the first commandment.

Neo. I beseech you, sir, proceed to do the like concerning the second commandment, and first tell us how the first and second differ, the one from the other.

COMMANDMENT II.

Evan. Why as the first commandment teaches us to have the true God for our God, and none other; so the second commandment requires that we *worship* this true God alone, with *true* worship: and in this commandment likewise there is a negative part expressed in these words, "Thou shalt not make to thyself any graven image," &c. And an affirmative part included in these words, "But thou shalt worship me only and purely, according to my will revealed in my word."

Neo. I pray you then, sir, begin with the affirmative part, and tell us what are the means of God's worship prescribed in his word.

Evan. If we look into the word of God, we shall find that the ordinary means and parts of God's worship, are invocations upon the name of God, ministry and hearing of the word of God, administration and receiving the sacraments, with all helps and furtherances to the right performances of the same.

But to declare this more particularly,* first of all, prayer both public and private is required in God's word, as you may see, 1 Tim. 2: 8. Acts 2: 21, .. Dan. 6: 10. *Secondly*, Reading the word, or hearing it read, both publicly and privately, is required in God's word, as you may see, Rev. 1: 3. Deut. 5: [illegible] *Thirdly*, Preaching, and hearing of the word preached, is required in the word of God, as you may see, 2 Kings 4: 1. 1 Thess. 2: 13. *Fourthly*, The administration and receiving the sacrament is required in the word of God, as you may see, Matth. 3: 6. Matth. 26: 26. 1 Cor. 10: 16. *Fifthly*, Praising God in singing psalms, both publicly and privately, is required in the word of God, as you may see, Col. 3: 16. James 5: 13. *Sixthly*, Meditation on the word, is required in the word of God, as you may see, Psal. 1: 2. Acts 17: 11. *Seventhly*, Conference about the word, is required in the word of God, as you may see, Mal. 3: 16. And *Lastly*, For the better fitting and stirring us up to the right performance of these duties, religious fasting† both in public and private, is required in the word of God,

* Elton and Downham on the second Com.

† Elton on the Com. p. 43.

as you may see, Joel 1: 14. Joel 2: 15. And so also is a religious vow, or free promise made to God, to perform some outward work, or bodily exercise for some end, as you may see, Eccl. 5: , 4. And thus have I showed you what are the means of God's worship which he has prescribed in his word.

Neo. I pray you, sir, then proceed to the negative part, and tell us what the Lord forbids in this commandment.

Evan. Well then, I pray you understand, that in this commandment is forbidden neglecting of prayer, as you may see, Psal. 14: 4. And so also is absenting ourselves from the hearing of the word preached, or any other ordinance of God, when the Lord calls us thereunto, as you may see, Luke 14: 18, 19, 20. And so also is our rejecting the sacrament of baptism, as you may see, Luke 7: 30. And so also is our slighting the sacrament of the Lord's supper, as you may see, 2 Chron. 30: 10. And so also is the slighting and omitting any of the other fore-named duties, as you may see, Psal. 10: 4. Isa. 22: 12, 13, 14. And so also is praying to saints and angels, as you may see, Rev. 19: 10. And so also is the making of images for religious uses, as you may see, Lev. 19: 4. And so also is the representing God by an image, as you may see, Exod. 32:8, 9. And so also is all carnal imaginations of God in his worship, as you may see, Acts 17: 29. And so also is all will-worship, or the worshipping of God according to our own fancy, as you may see, 1 Sam. 6: 10, 13. Col. 2: 23. And thus have I showed unto you both what the Lord requireth, and what he forbiddeth in this commandment: and now, neighbor Nomologista, I pray you tell me if you keep it perfectly.

Nom. Yea, sir, I am persuaded that I go very near it. But I pray you, sir, tell me how do you prove that all these duties are required, and all these sins forbidden in this commandment.

Evan. For the proof of this, I pray you consider, that the worshipping of false gods is flatly forbidden in the negative part of this commandment, in these words, "Thou shalt not bow down thyself to them, nor serve, nor worship them," Exod. 20: 5. And the worshipping of the true God, is implied and expressed in these words, Matth. 4: 10. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

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Nom. But, sir, how do you prove that these duties which you have named, are parts of God's worship?

Evan. For answer hereunto, I pray you consider,* that to worship God is to tender up that homage and respect that is due from a creature to a Creator; now, in prayer we are said to tender up this homage unto him, and to manifest our profession of dependance upon him for all the good we have, and acknowledge him to be author of all good; and indeed prayer is such a great part of God's worship, that sometimes in scripture it is put for the whole of it. "He that calls upon the name of the Lord, shall be saved," Rom. 10: 13. That is,† he that worships God aright. Jer. 10: 25. "Pour out thy wrath upon the heathen that know thee not, and on the families that call not upon thy name:" that do not pray, that do not worship God.

And that hearing the word is a part of God's worship, is manifest, because that in hearing, we manifest our dependancy upon God, for knowing his mind, and the way to eternal life: every time we come to hear the word of God,‡ we do this much, we profess that we depend upon the Lord God for knowing his mind, and the way and rule to eternal life: and besides, herein also we come to wait upon God in the way of ordinance, to have that good conveyed to us which the ordinance itself cannot convey. This therefore is worship. And that receiving the sacrament is a part of God's worship, it is manifest, in that when we come to receive these holy signs and seals, we come to present ourselves before God, and come to God for a blessing in communicating unto us some higher good, than possibly those creatures‖ are able of themselves to convey to us; we come to God to have communion with him, and that we might have the blessing of the covenant of grace conveyed unto us through these things; and therefore when we come to be exercised in them, we come to worship God. The like we might say of the rest of the duties before-mentioned, but I hope this will suffice to satisfy you, that they are parts of God's worship.

* Borrough's Gospel-Worship, page 27.

† Borrough's Gospel-Worship, page 272.

‡ Ibid. Page 163. ‖ Ibid. Page 127.

Nom. But sir, you know that in this commandment there is nothing expressly forbidden, but making and worshipping images, and therefore I question whether all those other sins that you have named be likewise forbidden.

Evan. But you must know, that when the Lord condemns the chief or greatest and most evident kind of false worship, namely, the worship of God at, or by images, it is manifest that he forbids also the other kinds, seeing this is the head and fountain of all the rest: wherefore, whatsoever worships are instituted by men,* or do any way hinder God's true worship, are contrary to this commandment.

Nom. Well, sir, though these things be so, yet, for all that, I am persuaded I go very near keeping this commandment; for I constantly perform most of these duties, and am not guilty of doing the contrary.

Evan. But you must know, that for worshipping God aright, it is not only required that we do the good which he commands, and avoid the evil that he forbids; but also that we do it in obedience to God, to show that we acknowledge him alone to be the true God, who hath willed this worship to be thus done unto him: so that, as I told you before, the word of God must not only be the rule of our actions, but also the *reason* of them; we must do all things which are delivered and prescribed in the commandments,† even for the love we bear to God, and for the desire we have to worship him; for except we so do, we do them, not according to the sentence and prescript of the law, neither do we please God therein. Wherefore, though you have prayed and heard the word of God, and received the sacrament, and done all the rest of the fore-named duties, yea, and though you have not done the contrary, yet if all this has been either because the laws of the kingdom require it, or in mere obedience to any superior, or to gain the praise or esteem of men, or if you have any way made yourself your highest end, you have not obeyed nor worshipped God therein: for, saith a judicious writer,‡ "If any man shall observe these things in mere obedience to the king's laws, or thereby to please holy men, and not through an immediate reverence of that heavenly

* Ursin. Cat. page 540. † Ibid. p. 528.

‡ Dr. Mayer in his Cat. page 193.

Majesty who hath commanded them, that man's obedience is non-obedience: his keeping of these laws, is no keeping of them." Because the main thing here intended, is neglected, which is the setting up God in his heart; and that which is most of all abhorred, is practised, *viz.* The "fear of God taught by the precepts of men," Isa. 29: 13. And to this purpose that worthy man of God, has this saying.* "Take heed, saith he, that the praises of men be not the highest end, thou aimest at; for if it be, thou worshippest men, thou dost make the praise of men thy god; for whatsoever thou dost lift up in the highest place, that is thy god, whatsoever it be: wherefore, if thou liftest up the praise of men, and makest that thy end, thou makest that thy god; and so thou art a worshipper of men but not a worshipper of God.

Again, saith he, take heed of making self thy end. That is, take heed of aiming at thine own peace, and satisfying thine own conscience in the performance of duties. It is true, saith he, when we perform duties of God's worship, we may be encouraged thereunto by the expectations of good to ourselves, yet we must look higher, we must look at the honor and praise of God; it is not enough to do it merely to satisfy conscience; thy main end must be that thou mayest by the performance of the duty be fitted to honor the name of God, otherwise we do them not for God, but for ourselves, which the Lord condemneth, Zech. 7: 5, 6. And now, neighbor Nomologista, I pray you let me ask you once again, whether you think you keep this commandment perfectly or no?

Nom. No, believe me sir, I now begin to fear I do not.

Evan. If you question it, I would intreat you to consider with yourself, whether you have not gone to the church on the Lord's day to hear the word of God, and to receive the sacrament, and do other duties, because the laws of the kingdom require it; or, because your parents, or masters have required it; or because it is a custom to do so; or because you conceive it to be a credit for you to do so. And I pray you also to consider, whether you have not abstained from worshipping images, and other such idolatrous and su-

* Mr. Borrough's Gospel Worship, page 72.

perstitious actions, which the Papists use, merely because the laws of the land, wherein you live, condemn such things. And I pray you, also, consider whether you have not been sometimes zealous in prayer, in the presence and company of others, to gain their praise and approbation; have you not desired that they should think you to be a man of good gifts and parts? And have you not in that regard endeavored to enlarge yourself? And have you not sometimes performed duties, merely because otherwise conscience would not let you be quiet? And have you not sometimes fasted and prayed, and humbled yourself, merely or chiefly, in hope the Lord would, for your so doing, prevent or remove some judgment from you, or grant you some good thing which you desire. Now, I beseech you, answer me truly and plainly, whether you do not think you have done so.

Nom. Yea, believe me, sir, I think I have.

Evan. Then have you in all these things honored and worshipped your parents, your masters, your magistrates, your neighbors, your friends, and yourself, as so many false Gods, instead of the true God; and therein have been guilty of breach of the second commandment.

Neo. I pray you, sir, proceed to speak of the third commandment, as you have done of the first and second: and first, tell us how the second and third commandment differ.

COMMANDMENT III.

Evan. Why, as the Lord, in the second commandment, requires that we worship him alone by true means, so does he, in the third commandment, require that we use the means of his worship after a *right manner*, that so they may not be used in vain, Matth. 15: 9. And in this commandment likewise there is a negative expressed in these words, "Thou shalt not take the name of the Lord thy God in vain." That is, thou shalt not profane it, by using my titles, attributes, ordinances, or works ignorantly, irreverently, or after a formal, superstitious manner. And an affirmative included in these words, "But thou shalt sanctify my name," Isa. 8: 13. By using my titles, attributes, ordinances, works, and religion, with knowledge, reverence, and after a spiritual manner, John 4: 24.

Neo. I pray you, sir, begin with the affirmative part, and first tell us what the Lord requires in this commandment.

Evan. The Lord in this commandment requires, that we sanctify his name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his titles, attributes, ordinances, works, and religion.

Neo. And how are we to sanctify the name of the Lord in regard to his titles?

Evan. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his titles, Lord and God, Deut. 28: 58. And this we do when we meditate on them, and use them in our speeches and writings with an inward spiritual fear and trembling, to the glory of God, and the good of men, Jer. 5: 22.

Neo. And how are we to sanctify the name of the Lord, in regard to his attributes?

Evan. By thinking, conceiving, speaking, and writing holily, reverently, and spiritually of his power, wisdom, justice, mercy, and patience, Psal. 104: 1. and 103: 6, 8. And this we do, when we think, speak, and write of them, after a careful, reverent, and spiritual manner, and apply them to the good uses for which the Lord hath made them known, Psal. ~~27: 30.~~ 30-5:67

Neo. And in which of God's ordinances are we to sanctify his name?

Evan. In every one of his ordinances, prayer, preaching, and hearing the word, administering and receiving the sacraments.

Neo. And how are we to sanctify the name of the Lord in prayer?

Evan. In prayer we are to sanctify the name of the Lord in our hearts, and with our tongues, in calling upon his name, after a holy, reverent, and spiritual manner: and this we do when our prayers are the speech of our souls, and not of our mouths only, that is when in prayer we lift up our hearts unto God, Ps. 25: 1. And pour them out unto him, Psal. 62: 8. And when we pray with the spirit, and with the understanding also, 1 Cor. 14: 15. and with humility, Gen. 18: 27. and Gen. 32: 10. Luke 18: 13. and with fervency of spirit,

James 5: 16. and out of a sense of our own wants, James 1: 5. and with a special faith in the promises of God, Matth. 21: 22.

Neo. And how are you *ministers* to sanctify the name of the Lord in preaching his word?

Evan. We are to sanctify the name of the Lord in our hearts, and with our tongues, in preaching after a holy, reverent, and spiritual manner:* and this we do when the word is preached, not only outwardly by the body, but also inwardly with the heart and soul; when the heart and soul preach, then is the ministry of the word on the minister's part used after a holy and spiritual manner,† and that is, when we preach the demonstration of the Spirit, 1 Cor. 2: 4. and in sincerity, 2 Cor. 2: 17. and faithfully without respect of persons, Deut. 33: 9. and with judgment and discretion, Matth. 24: 49. and with authority and power, Matth. 7:29. and with zeal to God's glory, John 7: 18. and with a desire of the people's salvation, 2 Cor. 11: 2.

Neo. And how are we *hearers* to sanctify the name of the Lord in hearing his word?

Evan. In hearing it after a holy, reverent, and spiritual manner: and this you do when your heart and soul heareth the word of God; and that is, when you set yourselves in the presence of God, Acts 10: 33. And when you look upon the minister as God's messenger or ambassador, 2 Cor. 5: 20. And so hear the word as the word of God, and not as the word of man, 1 Thess. 2: 13. With reverence and fear, Isa. 66: 2. And with a ready desire to learn, Acts 17: 11. And with attention, Acts 8: 6. And with alacrity without wearisomeness or sleepiness, Acts 20: 9.

Neo. And how are you ministers to sanctify the name of the Lord,‡ in administering the sacraments?

Evan. By administering them after an holy, reverent, and spiritual manner: and that is when we administer them with our hearts or souls, according to Christ's institution, Matth. 26: 26. To the faithful in profession at least, 1 Cor. 10: ~~10.~~ And with a hearty desire that they may become profitable to the receivers.

* Elton on the Com. p. 40.
† Downham on the Com.
‡ Elton on the Com. p. 41.

Neo. And how are we to sanctify the name of the Lord in receiving the sacraments?

Evan. This we do, when we rightly and seriously examine ourselves aforehand, 1 Cor. 11. And rightly and seriously mind and consider the sacramental union of the sign, and thing signified, and do in our hearts perform those inward actions, which are signified by the outward actions, Acts 8: 37, 38. 1 Cor. 10: 6.

Neo. And how are we to sanctify the name of the Lord in regard to his works?

Evan. In thinking and speaking of them after a wise, reverent, and spiritual manner; and this we do, when we meditate and mention in our speeches and writings the inward works of God's eternal election and reprobation with wonderful admiration of the unsearchable depths thereof, Rom. 11: 33, 34. And when we meditate in our hearts on the works of God's creation and administration, and make mention of them in our words and writings, so as that we acknowledge therein his wisdom, power, and goodness, Rom. 1: 19, 20. Psal. 19: 1. And acknowledging the workmanship of God therein, do speak honorably of the same, Psal. 139: 14. Gen. 1: 31.

Neo. And how are we to sanctify the name of the Lord in regard of his religion?

Evan. By a holy profession of his true religion, and a conversation answerable thereunto, to the glory of God, the good of ourselves, and others, Matth. 5: 16. 1 Pet. 2: 12.

Neo. And, sir, are we not also to sanctify the name of God in swearing thereby?

Evan. Yea, indeed, that was well remembered, we are to sanctify the name of the Lord in our hearts, and with our tongues in swearing thereby, after a holy, religious and spiritual manner; and this we do when the magistrate requires an oath of us, by the order of justice, that is not against piety or charity, Gen. 43: 3. 1 Sam. 24. 21, 22. And when we swear in truth;* that is, when we are persuaded in our conscience the thing we swear is truth, and swear simply and plainly, without fraud or deceit, psalm 15: 4. and 24: 4. And when we swear in judgment; that is,

* Jer. 4: 2.

when we swear with deliberation, well considering both the nature and greatness of an oath, *viz.* That God is thereby called to witness the truth, and judge and punish us, if we swear falsely, Gal. 1: 20. 2 Cor. 1: 23. And when we swear in righteousness; that is, when the thing we swear, is lawful and just, and when our swearing is that God may be glorified, Josh. 7: 19. Our neighbor satisfied, controversies ended, Heb. 6: 16: Our own innocency cleared, Exod. 22: 11. and our duty discharged, 1 Kings 8: 31.

Neo. Well, sir, now I pray you proceed to the negative part, and tell us what the Lord forbids in this commandment.

Evan. As the Lord, in the affirmative part of this commandment, requires that we sanctify his name in our hearts, with our tongues, and in our lives, by thinking, conceiving, speaking, writing, and walking so as becomes the excellency of his titles, attributes, ordinances, and religion; so does he in the negative forbid the profanation of his name by doing the contrary.

Neo. Well then, sir, I pray you, first, tell us how the titles of God are abused.

Evan. They are profanely abused divers ways, as first, by thinking irreverently of them, or using them in our common talk, or in our writings, after a rash, careless, and irreverent manner, Psalm 50: 22. Rom. 1: 21. As when in foolish admiration we say, "Good God, good Lord! Lord have mercy on us, what a thing is this!" and the like; or when by way of idle wishes, or imprecations, we say, "The Lord be my judge," Gen. 16: 5. Or, "I pray God, I may never stir, if such a thing be not so," and the like; or when by way of vain swearing, we mingle our speeches, and fill up our sentences with needless oaths, as, not so, by my faith, and the like, Matth. 5: 34. James 5: 12. Or when by way of jesting, or after a formal manner, we say, God be thanked, God speed you, God's name be praised, and the like, 1 Samuel 23: 21.

Neo. And I pray you sir, how are the attributes of God profanely abused?

Evan. The attribute of God's power is profanely abused, either by calling it in question, 2 Kings 7: 2. or by thinking, speaking, or writing of it carnally, carelessly, or con-

temptuously, Psal. 12: 4. Exod. 5: 2. The attribute of God's *providence* is abused, either by murmuring thereat in our hearts, Deut. 15. 9. or by speaking grudgingly against it, under the name of fortune or chance, in saying, "What a misfortune was this? what a mischance was that?" and the like, Deut. 1: 27. 1 Sam. 6: [illegible] The attribute of God's *justice* is profanely abused, either by thinking, or saying, that God likes sin, or sinners, Psalm 50: 21. Mal. 3: 15. The attribute of God's *mercy* is profanely abused, either in presuming to sin, upon hopes that God will be merciful, or by speaking basely and contemptuously thereof, as when we say, speaking of some trifling thing, "It is not worth god-a-mercy. And the attribute of God's *patience* is profanely abused by thinking or saying upon occasion of his forbearance to punish for a time, that he *will* neither call us to an account, nor punish us for our sins, Rom. 2: 4.

Neo. Now, sir, I pray you proceed to show how God's name is profanely abused in his ordinances; and first, begin with prayer.

Evan. God's name is profanely abused in prayer, either by praying ignorantly, without the true knowledge of God and his will, Acts 17: 23. Matth. 20. 22. or when we pray with the mouth only, and not with the desires of our hearts agreeing with our words, [illegible] Psal. 78: 36. When we pray drowsily and heavily, without fervency of spirit, Matth. 24. 41. when we pray with wandering worldly thoughts, Rom. 12: 12. when we pray with any conceit of our own worthiness, Luke 18: 9, 11. and when we pray without faith in the promises of God, James 1: 6.

Neo. And how is God's name profanely abused in hearing or reading his word?

Evan. God's name is hereby abused, when we hear or read it, and do not understand it, Acts 8: 30. when we hear it only with the outward ears of our bodies, and not also with the inward ears of the heart and soul; and this we do, when we read it, or hear it with hearts full of worldly and wandering thoughts, Ezek. 33: 30. and when we read it, or hear it with dull, drowsy, and sleepy spirits; and rather conceive it to be the word of a mortal man that delivers it, than the word of the great God of heaven and earth, 1 Thess. 2: 13. When we do not with our hearts believe every part and

portion of that word which we read or hear, Heb. 4: 2. And humbly and heartily subject ourselves to it, 2 Kings 22: 19. Isa. 62: 2.

Neo. And how is the Lord's name profanely abused in receiving the sacrament of the Lord's supper?

Evan. This we do, when we either through ignorance or negligence do not examine ourselves, before we eat of that bread, and drink of that cup, 1 Cor. 11: 28. When we, in the act of receiving, do not mind the spiritual signification of the sacrament, but either terminate our thoughts in the elements themselves, or else suffer them to run out to some other object, Luke 22: 19. And when after receiving, we do not examine ourselves what communion we have had with Christ in that ordinance, nor what virtue we have found flowing out from Christ, into our own souls, by means of it, 2 Cor. 13: 5.

Neo. And how is the name of the Lord profanely abused in taking an oath?

Evan. This we do, when we call the Lord to be a witness of vain and frivolous things, by our swearing in our common talk, Hos. 4: 2. Jer. 23: 10. When we call God to be a witness of our furious anger, and wicked purpose, as when we swear we will be revenged on such a man, and the like, 1 Sam. 14: 39. and 25: 34. When we call God to be a witness to our swearing falsely, Lev. 19: 12. Zech. 5: 4. And when we swear by the mass, or by our faith, or troth, or by the rood, or by any thing that is not God, Jer. 5: 7. Matth. 5: 34, 35, 36, 37.

Neo. And how is the name of God profanely abused, touching his works?

Evan. When we either take no notice of his works at all, or when we think and speak otherwise of them, than we have warrant from his word, as when we do not speak of the inward works of God's election and reprobation, when called thereunto, or when we murmur and cavil thereat, Rom. 9: 20. And when we either do not mind the works of his creation and administration, or do not take occasion thereby to glorify the name of God, Psal. 19: 1. Rom. 1: 21.

Neo. And how is the name of God profanely abused in respect of his religion?

Evan. When our conversation is not agreeable to our

profession, 2 Tim. 3: 5. When in respect of God it is but hypocrisy, or in respect of men we walk offensively; for if we live scandalously in the profession of religion, we cause the name of God to be profaned by them that are without, Rom. 2: 24. And become stumbling blocks to our weak brethren, Rom. 14: 13.

And now neighbor Nomologista, I prayyou tell me, whether you think you keep this commandment perfectly or no?

Nom. Sir, to tell you the truth, I had not thought that the name of God signified any more than his titles, Lord and God.

Evan. Aye, but you are to know that the name of God in scripture, signifies all those things* that are affirmed of God, or any thing, whatsoever it is,† whereby the Lord makes himself known.

Nom. Then believe me, sir, I have come far short of keeping this commandment perfectly, and so does every man else, I am persuaded.

Evan. I am of your mind, for where is the man that does so meditate on God's titles, and use them in his speeches and writings, with such reverence, fear and trembling as he ought? Or what man is he that can truly say, he never in all his life thought on them, nor used them in his common talk, either rashly, carelessly, or irreverently. I am sure, for mine own part, I cannot say so, for alas! in the time of mine ignorance, I used many times to say, by way of foolish admiration, "Good Lord, good God, Lord have mercy on us! What a thing is this?" Yea, and I also many times used to say, "I pray God I may never stir, if such a thing be not so." Yea, and I have divers times said, "The Lord be with you and speed you; and the Lord's name be praised," after a formal, cursory manner, my thoughts being exercised about something else all the while.

And where is the man that has always thought, conceived, spoken, and written so holily, reverently, and spiritually, of the Lord's power, wisdom, justice, mercy, and patience, as he ought? Nay, what man is he that can truly say, he never in all his life called the attribute of the Lord's power into question, nor murmured at any act or passage of God's

* Ursin. Cat. page 556. † Elton on the Com. page 54.

providence, nor presumed to sin, upon hopes, that God would be merciful unto him? I am sure I cannot truly say so.

And where can we find the man that can truly say, he has always read and heard the word of God, after a holy, reverent, and spiritual manner? Nay, where is the man that has not sometimes both heard it, and read it, after a formal, cursory and unprofitable manner? Is there any man that can truly say, he has always perfectly understood, whatsoever he has read and heard? and that has not sometimes heard more with the outward ears of his body, than with the inward ears of his heart and soul? that was never dull and and drowsy, if not sleepy, in the time of hearing and reading? that had never a worldly, nor wandering thought at that time? and that never had the least doubting or questioning the truth of what he read or heard? I am sure, for mine own part, I have been faulty *many* of these ways.

And is it possible to find a man that can truly say, he has always called upon the name of the Lord after a holy, reverent, and spiritual manner? or not rather many times prayed after a carnal, unholy, or sinful manner? Where is the man that has always had a perfect knowledge of God, and of his will, in prayer? whose heart has always gone along with his word in prayer? that never was drowsy nor heavy, nor had wandering thoughts in prayer? that never had the least conceit that God would grant him any thing for his prayers' sake? and that never had the least doubting or questioning in his heart, whether God would grant him the thing he asked in prayer? I am sure, for mine own part, I can scarce clear myself from *any* of these.

And can any man truly say, he has always received the sacrament, after a holy, reverent, and spiritual manner? Nay, has not every man rather cause to acknowledge the contrary? Is there a man to be found, that has always seriously and rightly examined himself before hand; and always rightly, with his heart, performed those inward actions; that are signified by the outward: or has not every man and woman rather cause to confess, that either for want of knowledge, or through their own negligence, they have not examined themselves as they ought? nor so actuated their faith, nor minded the spiritual signification of the outward elements, in the time of receiving the sacrament, as they ought?

nor so examined themselves, after receiving, what benefit they have got to their souls thereby? I am sure, I have cause to confess all this.

And where shall we find a man that has always sanctified the name of the Lord in his heart, and with his tongue, by swearing after a holy, religious, and spiritual manner? or rather have not most men when called to take an oath profaned the name of the Lord, either by swearing ignorantly, falsely, maliciously, or for some base and wicked end? I think it is somewhat hard to find a man that never in all his life did swear, either by his faith, or by his troth, by the mass, or by the rood; I am sure *I* am not the man: and he is a rare man that can truly say, he has always sanctified the name of God in his heart, and with his tongue, by admiring and acknowledging the wisdom, power, and goodness of God, manifested in his works; for it is to be feared, that most men either take no notice of the works of God, or think and speak of them otherwise than the word of God warrants them. I am sure I am *one* of these most.

And he is a precious man that has always so sanctified the name of the Lord, by a holy and unblameable conversation, as he ought! for alas! many professors of religion, by their fruitless and offensive walking, do either cause the enemies of God to speak evil of the ways of God, or else cause their weak brother to stumble: it is well if I never did so, and thus have I also endeavored to satisfy your desires concerning the third commandment.

Neo. I beseech you, sir, proceed to speak to the fourth commandment, as you have done of the other three.

COMMANDMENT IV.

Evan. Well then, I pray you consider, that, as the Lord, in the third commandment, prescribes the right manner how he will be worshipped, so he in the fourth commandment, sets down the *time* when he will be most solemnly worshipped, after the right manner; and in this commandment there is an affirmative part expressed in these words, "Remember the Sabbath day, to keep it holy," &c. That

is, "Remember that a seventh day,"* in every week, be set apart from worldly things and business,† and consecrated to God, by holy and heavenly employments: and a negative part expressed also in these words, "In it thou shalt not do any work," &c. That is, thou shalt not on that day do any such thing or work as does any way hinder thee from keeping an holy rest unto God.

Neo. I pray you, sir, begin with the affirmative, and first tell us what the Lord requires of us in this commandment.

Evan. In this fourth commandment the Lord requires that we finish all our works in the space of six days, Deut. 5: 13. and think on the seventh day before it come, and prepare for it, Luke 23: 54. and rise early on that day in the morning, Psalm 92: 2. Mark 1: 35, 38, 39. Yea, and the Lord requires that we fit ourselves for the public exercises, by prayer, reading and meditation, Eccl. 5: 1.

and that we join with the minister and people publicly assembled, with assent of mind, and fervency of affection in prayer, Acts 2: 42. in hearing the word read and preached, Acts 13: 14, 15, 44. in singing Psalms, 1 Cor. 14: 15. Col. 3: 16. and in the sacrament of baptism, Luke 1: 58, 59. and in the sacrament of the Lord's supper, so often as it shall be administered in that congregation of which we are members, 1 Cor. 11: 26.

Then afterwards, when we come home, the Lord requires that we seriously meditate on that portion of the word which we have heard, Acts 17: 11. and repeat it to our families, Deut. 6: 7. and confer of it with others, if there be occasion, Luke 24: 14, 17. and that we crave his blessing, when we have done all this. John 17: 17.

Neo. And is this *all* that the Lord requires us to do on that day?

Evan. No, the Lord does also require that we do works of *mercy* on that day, as to visit the sick, and do them what good we can, Neh. 8: 12. Mark 3: 3, 4, 5. and relieve the poor and the needy, and such as are in prison, Luke 13: 16. and labor to reconcile those that be at variance and discord. Matth. 5: 9.

* Exod. 23: 12. † Elton on the Com. page 87.

Also, the Lord permits us to do works of instant *necessity* on that day, as to travel to the places of God's worship, 2 Kings 4: 23. to heal the diseased, Hos. 6: 6. Matth. 12: 7, 12. to dress food for the necessary preservation of our temporal lives, Exod. 12: 16. to tend and feed cattle, Matth. 12: 11. and such like.

Neo. I pray you sir, proceed to the negative part, and tell us what the Lord forbids in this commandment?

Evan. In this commandment the Lord forbids idleness, or sleeping more on the Lord's day in the morning, than is of necessity, Matth. 20: 6. He also forbids us to labor in our particular callings, Exod. 16: 28, 29, 30. and to talk about our worldly affairs, and business on that day, Amos 8: 5: Isa. 58: 13. And he also forbids us to travel any journey about our worldly business, Matth. 24: 20. or to keep any fairs or markets on that day, Neh: 13: 16, 17. or to labor in seed time and harvest on that day. In a word, the Lord on that day forbids all worldly works and labors, except those of mercy and instant necessity, which were mentioned before. And thus have I also declared, both what the Lord requires, and what he forbids in the fourth commandment. And now neighbor Nomologista, I pray you tell me, if you think you keep it perfectly.

Nom. Indeed, sir, I must confess, there is more required and forbidden in this commandment than I was aware of; but yet I hope I go very near observing and doing all.

Neo. But sir, is the bare observing and doing of these things sufficient for keeping this commandment perfectly?

Evan. O no! the first commandment must be understood in all the rest, that is, obedience to the first commandment, must be the *motive* and final *cause* of our obedience to the rest of the commandments,* otherwise it is not the worship of God, but hypocrisy, as I touched before: wherefore, neighbor Nomologista, though you have done all the duties that the Lord requires in this commandment, and avoided all the sins which he forbids; yet if all this has been from such grounds, and to such ends as I told you in the conclusion of the second com-

* Ursin. Cat. p. 48.

mandment, and not for the love you bear to God, and the desire you have to please him, you come short of keeping this commandment perfectly.

Neo. Sir, whatsoever he does, I am sure *I* come far short not only in this point, but in divers others: for though it is true, indeed, I am careful to finish all my worldly business in the space of six days, yet, alas! I do not seriously think on and prepare for the seventh day as I ought; neither do I many times rise so early on that day as I ought; neither do I so thoroughly fit and prepare myself by prayer and other exercises before-hand as I ought; neither do I so heartily join with the minister and people when I come to the assembly, as I ought; but am subject to many wandering worldly thoughts and cares, even at that time. And when I come home, if I either meditate, repeat, pray, or confer, yet, alas! I do none of these with such delight and comfort as I ought; neither have I been so mindful nor careful to visit the sick, and relieve the poor, as I ought; neither can I clear myself from being guilty of doing more worldly works and labors on that day, than the works of mercy and instant necessity, the Lord be merciful unto me. But, I pray you, sir, proceed to speak of the fifth commandment, as you have done of the rest. And, first of all, I pray you tell us what is meant by father and mother.

COMMANDMENT V.

Evan. By father and mother, is meant not only natural parents, but others also that are our superiors, either in age, in place, or in gifts. 2 Kings 5: 13. and 6: 21. and 13: 14.

Neo. And why did the Lord use the name of father and mother to signify and comprehend all other superiors?

Evan. Because the government of fathers is the first and most ancient of all other; and because the society of father and mother, is that from which all other societies come.

Neo. And are the duties of inferiors towards their superiors only here intended?

Evan. No, but also of superiors towards their inferiors,

and of equals among themselves: so that the general duty required in the affirmative part of this fifth commandment, "Honor thy father and mother," &c. is, that every man, woman, and child, be careful to carry themselves as becomes them in regard of that order God hath appointed amongst men, and the relation they have to others, either as inferior, superior, or equal.

Neo. I pray you, sir, proceed to the *particular* handling these things; and first tell us, what is the duty of children to their parents.

Evan. Why, the Lord in this commandment requires, that children reverence their parents, by thinking of and esteeming them highly, Gen. 31: 35. by loving them dearly, Gen. 46: 29. and by fearing them in regard of their authority over them, Lev. 19: 3. And this inward reverent esteem is to be expressed by their outward reverent behavior towards them, Gen. 48: 12. And this outward reverent behavior, is to be expressed in giving them reverent titles, Gen. 31: 35. and by bowing their bodies before them, 1 Kings 2: 19. by embracing their instructions, Prov. 1: 8. by submitting patiently to their corrections, Heb. 12: 9. by succouring and relieving them, in case of want and necessity, Gen. 47: 12. and by making their prayers unto God for them, 1 Tim. 2: 1.

Neo. And, sir, what are the duties of parents to their children?

Evan. Why, the Lord in this commandment requires, that parents be careful to bring their children with all convenient speed, and in due order, to be admitted into the visible church of God by baptism, Luke 1: 59. and that they, according to their ability, yield and give unto their children such competent food, clothing, and other necessaries, as are fit for them, Matth. 7: 9, 12. 1 Tim. 5: 8.

That they train them up in learning, instruct them in religion, and endeavor to sow the seeds of godliness in their hearts, as soon as they are able to speak, and have the use of reason and understanding, Deut. 4: 10. and 6: 7, 20, 21. That they be careful to check and rebuke them, when they do amiss, Prov. 31:2. that they be careful seasonably to correct their faults, Prov. 13:24. and 19:18.

that they be careful in time, to train them up in some honest calling, Gen. 4: 2. that they be careful to bestow them in marriage in due time, Jer. 29: 6. 1 Cor. 7: 36, 38. and that they be careful to lay up something for them, as their ability will suffer, Prov. 19:14. 2 Cor. 12:14. and that they be earnest with God in prayer, for a blessing upon their souls and bodies, Gen. 48: 15, 16.

Neo. And what are the duties of servants to their masters?

Evan. Why, the Lord in this commandment requires, that servants have an inward, high, and reverent esteem of their masters, Eph. 6: 5, 6, 7. yea, and that they have in their hearts a reverent awe and fear of them, 1 Pet. 2: 18. and this reverence and fear they are to express by their outward reverent behavior towards them, both in word and deed, by giving them reverent titles, 2 Kings 5: 22, 25. by an humble submissive countenance and carriage, either when their masters speak to them, or they to their masters, Gen. 24: 9. Acts 10: 7. by yielding sincere, faithful, willing, painful, and single hearted service to their masters in all they go about, Col. 3: 22. Tit. 2: 10. by a meek and patient bearing those checks, rebukes and corrections which are given to them, or laid upon them by their masters, without grudging, stomach, or sullen countenance, though the master do it without just cause, or exceed in the measure, 1 Pet. 2: 18, 20. by being careful to maintain their master's good name, in keeping secret those honest intents, which he would not have disclosed; and as much as may be to hide and cover their masters' wants and infirmities, not blazing them abroad, 2 Sam. 15: 23. 2 Kings 6: 11.

Neo. And what is the duty of masters towards their servants?

Evan. Why, the Lord in this commandment requires, that masters be careful to choose unto themselves religious servants, Psal. 101: 6. and that they instruct them in religion and the ways of godliness, Gen. 18: 19. that they be careful to bring them to the public exercises, Josh. 24: 15. that they daily pray with them and for them, Jer. 10: 25. that they give them meat, drink, and apparel fit for them, Deut. 24: 14, 15. and see to them that

they follow the works of their callings with diligence, Prov. 31: 27. that they be careful to instruct them, and give them direction therein, Exod. 35: 34. that they be careful to give them just reproof and correction for their faults, Prov. 29: 19. . . . . and that they look carefully to them, when they are sick, Matth. 8: 5, 6.

Neo. And what is the duty of wives toward their husbands?

Evan. Why, the Lord in this commandment requires, that wives do carry in their hearts an inward opinion, and esteem of their husbands, Eph. 5: 33. which they are to express in their speeches, by giving them reverent titles and terms, 1 Pet. 3: 6. and in their countenance and behavior, by their modesty, shamefacedness, and sobriety, 1 Tim. 2: 9. and in being willing to yield themselves to be commanded, governed and directed by their husbands in all things honest and lawful, Gen. 31:4,16, 17. 2 Kings 4: 22. they are also required to love their husbands, Tit. 2: 4. and to express their love by their chastity and faithfulness to their husbands, both in body and mind, Tit. 2: 5. 1 Tim. 3: 11. and by their using the best means they can to keep their husbands' bodies in health, Gen. 27: 9. they are also required to be helpful in the government of the family, and to be provident for their estate, by exercising themselves in some profitable employment, Prov. 31: 13, 15, 19. and they are to stir up their husbands to good duties, join with them in the performance, 2 Kings 4: 9, 10. and to pray for them, 1 Tim. 2: 1.

Neo. And what is the duty of husbands to their wives?

Evan. Why, the Lord in this commandment requires, that husbands be careful to choose religious wives, 2 Cor. 6: 14. that they dwell with them as men of knowledge, 1 Pet. 3: 7. that they cleave unto them with true love and affection, Col. 3: 19. yea, and that they content themselves with the love of their own wives, and keep themselves to them both in mind and body, Prov. 5: 19, 20. they are also to be careful to maintain their authority over them, Eph. 5: 23. to live cheerfully and familiarly with them, Prov. 5: 19. to be careful to provide all things needful and fitting for their maintenance, 1 Tim. 5: 8. to teach, instruct and admonish them, touching the best

things, 1 Sam. 1: 8. to pray with them and for them, 1 Pet. 3: 7. and endeavor to reform and amend what they see amiss in them, by seasonable and loving admonition and reproof, Gen. 30: 2. and wisely and patiently to bear with their natural infirmities, Gal. 6: 2.

Neo. And what is the duty of subjects towards their magistrates?

Evan. Why, the Lord in this commandment requires, that subjects think of and esteem reverently their magistrates, 2 Sam. 10: 16, 17. and that they carry in their hearts a reverent awe and fear of them, Prov. 24: 21. which they are to express by outward reverent behavior towards them, both in word and deed, 2 Sam. 9: 6, 8. by an humble, ready, and willing submission to their commands, either to do, or to suffer, 1 Pet. 2: 13. and by yielding a loyal and sound heart to love them, in not shrinking from them when they have need, but defending them with their goods, bodies, and lives, if occasion require, 2 Sam. 18: 3. and 21: 17. also they are required to make their prayers unto God for them, 1 Tim. 2: 12.

Neo. And what is the duty of magistrates towards their subjects?

Evan. Why, the Lord in this commandment requires, that magistrates be careful to establish good laws in their kingdoms, and good order amongst their subjects, 2 Kings 18: 4. Rom. 12: 17. that they be careful to see them duly and impartially executed, Jer. 38: 4, 6. Rom. 13: 3, 4. that they be careful to provide for the peace, safety, quietness and outward welfare of their subjects, Rom. 13: 4. 1 Tim. 2: 2. and not oppress them with taxations and grievances, 1 Kings 12: 14.

Neo. And what duties are people to perform towards their ministers?

Evan. Why, the Lord in this commandment requires, that people have their minister in reverent account and estimation, 1 Cor. 4. 1. that they humbly and willingly yield themselves to be taught and directed in their spiritual affairs by him, Heb. 13: 17. that they pray for him, that the Lord would enable him to do his duty, Rom. 15: 30, 31. that they do their best to defend him against the wrongs of wicked men, Rom. 16: 4. and that they yield

unto him double honor,* that is, both singular love for his work's sake, and sufficient maintenance, both in regard of his person and calling, 1 Tim. 5: 17, 18. Gal. 4: 15.

Neo. And what is the duty of a minister towards the people?

Evan. Why, the Lord in this commandment requires, that ministers diligently and faithfully preach the pure word of God to their people, both in season and out of season, 1 Cor. 9: 16. 2 Kings 4: 2. that they so truly and plainly expound the same, that the people may understand it, that they pour out their souls to God in prayer, for the spiritual good of the people, 1 Thess. 1: 2. and that they go before them, as a pattern of imitation in all holiness of conversation, Phil. 4: 9.

Neo. And what is the duty of equals?

Evan. Why, the Lord in this commandment requires, that equals regard the dignity and worth of each other, carry themselves modestly one towards another, and in giving honor, go one before another, Eph. 5: 21. Rom. 12: 20. And thus having showed you the duties required in this commandment, I pray you, neighbor Nomologista, tell me whether you think you have kept it perfectly or no?

Nom. Sir, though I have not kept it perfectly, yet I am persuaded I have gone very near it; for when I was a child, I loved and reverenced my parents, and was obedient to them: when I was a servant, I reverenced and feared my master, and did him faithful service; and since I became a man, I have, I hope, carried myself well towards my wife, and towards my servants; yea, and done my duty both to magistrates and ministers.

Evan. Aye, but I must still tell you, the Lord requires, that you do them in obedience unto him; that is, in conscience to God's commandment, or for his sake, even *because* he requires it. Therefore, although you did your duty to your parents when you were a child, and to your master, when you were a servant; yet, if you did it either for the praise of men, or for fear of their corrections, or to procure a greater portion, or greater wages, and not because the Lord saith, Eph. 6: 1. "Children, obey your

* Elton on the Com. p. 161.

parents in the Lord." And because he saith to servants, Col. 3: 23. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men;" you have not, in so doing, kept this commandment: and though you have loved your wife, and every way carried yourself well towards her, yet, if it has been either because she is come of rich parents, or because she is beautiful, or because she brought you a good portion, or because she someway serves and pleases you after the flesh; not because the Lord saith, "Husbands love your wives," Eph. 5: 25. you have not therein kept this commandment: and though you have carried yourself never so well towards your servants; yet, if it have been, that they might praise you, or to make them follow your business more diligently and faithfully; and not because the Lord saith, "Masters give unto your servants that which is just and equal," you have not therein kept this commandment. And though you have done your duty never so well towards your magistrate; yet, if it have been for fear of his wrath, and not for conscience' sake, *viz.* because the Lord saith, "Let every soul be subject unto the higher powers," you have not therein kept this commandment: and though you have given your minister his due maintenance, and invited him often to your table, and carried yourself never so well towards him; yet, if it have been, that he or others might think you a good christian, and a kind man, and not because the Lord saith, Gal. 6: 6. "Let him that is taught in the word communicate unto him that teacheth in all good things," you have not therein kept this commandment.

Neo. Well sir, I cannot tell what my neighbor Nomologista has done, but for mine own part, I am sure, I have come far short of doing my duty in any relation I have had to others; for when I was a child, I remember I was many times stubborn and disobedient to my parents, and vexed if I might not have *my* will, and slighted their admonitions, and was impatient at their corrections, and sometimes despised and contemned them in my heart, because of some infirmity, especially when they grew old; neither did I pray for them, as it seems I ought to have done: and the truth is, if I did yield any obedience to them at all, it was for fear of their corrections, or some

such by-respects, and not for conscience towards God. And when I was a servant, I did not think so reverently, nor esteem my master and mistress so highly, as I should have done, but was subject to slight and despise them, and did not yield such humble, reverent, and cheerful obedience, as I should have done; neither did I patiently and contentedly bear their checks and rebukes, but had divers times risings and swellings in my heart against them; neither was I so careful to maintain their good name and credit, as I ought to have been; neither did I pray unto the Lord for them as I ought to have done; and the very truth is, all the subjection which I yielded them, was for fear of their reproofs and corrections, or for the praise of men, rather than in conscience to the Lord's commandment. . . .

And when I entered into the married state, I was not careful to choose a religious wife: no, I aimed at beauty more than piety; and I have not dwelt with my wife as a man of knowledge; no, I have expressed much ignorance and folly in my carriage towards her; neither have I loved her as a husband ought to love his wife; for though true, I have had much *fond* affection for her, yet have I had little true affection towards her, as has been evident, in that I have been easily provoked to anger and wrath against her; and have not carried myself patiently towards her; neither have I been careful to maintain mine authority over her, but have lost it by my childish and indiscreet carriage; neither have I lived so cheerfully and delightfully with her as I ought to have done, but very heavily, discontentedly, and uncomfortably have I carried myself towards her; neither have I been so careful to instruct and admonish her as I ought; and though I have now and then reproved her, yet for the most part it has been in a passion, and not with the spirit of meekness, pity, and compassion; neither have I prayed for her, either so often, or so fervently as I ought; and whatever I have done, that has been well, I have been moved thereunto (in former times especially) rather by something in her, or done by her, than by the commandment of God. And since I became a father and a master, I have neither done my duty to my children nor servants as I ought, for I have not had

such care, nor taken such pains for their eternal good, as I have done for their temporal. I have had more care, and taken more pains to provide food and raiment for them, than I have to admonish, instruct, teach, and catechize them; and if I have reproved or corrected them, it has been rather because they have offended myself, than because they have offended God: and truly I have neither prayed for them so often, nor so fervently as I ought. In a word, whatever I have done by way of discharging my duty to them, I fear me it has been rather out of natural affection, or to avoid the blame, and gain the good opinion of men, than out of conscience to the Lord's will and commandment.

And if I have at any time carried myself well, or done my duty either to magistrate or minister, it has rather been for fear, or praise of men, than for conscience' sake towards God; so far have I been from keeping this commandment perfectly, the Lord be merciful unto me.

Evan. Assure yourself neighbor Neophitus, this is not your case alone, but the case of every man that has stood in all these relations to others, as it seems you have done, which I am confident any man that truly knows his heart will confess; yea, and any woman that is well acquainted with her own heart, I am persuaded will confess that she has not had such a reverent esteem and opinion of her husband as she ought, nor so willingly yielded herself to be commanded, governed, and directed by him as she ought, nor loved him so truly, nor been so helpful to him any way as she ought, nor prayed, neither so often nor so fervently for him as she ought; and I fear most women do all that they do rather for fear of their husbands' frowns, or to gain their favor, than for conscience to the Lord's will and command.

And where is the magistrate that is so careful to establish in his dominions such good and wholesome laws as he ought, or to see them executed and put in practice as he ought? or that is so careful to uphold and maintain the truth of religion as he ought? or that is so careful to provide for the peace, safety, and welfare of his people, as he ought? or where is the magistrate that does not do what he does for some other cause, or to some other end,

rather than because God commands them, or to the end he may please him?

And where is the minister that does his duty in his place as he ought? I am sure for mine own part, I have neither so diligently nor faithfully preached the pure word of God as I ought, nor so fully nor truly expounded it, and applied it to my hearers as I ought; nor so poured out my soul to God for them in prayer as I ought; neither have I gone before them as a pattern of imitation in holiness of life and conversation as I ought; the Lord be merciful to me.

Neo. Well, sir, now I entreat you to proceed to speak of the sixth commandment as you have done of the rest.

COMMANDMENT VI.

Evan. Well then, I pray you consider, that in the sixth commandment there is a negative part expressed in these words, "Thou shalt do no murder." That is, thou shalt neither in heart, tongue, nor hand, impeach, or hurt either the life of thine own soul or body, or the life of any other man's soul or body. And an affirmative part included in these words, "But thou shalt every way, by all good means, seek to preserve them both."

Neo. I pray you, sir, speak of these things in order, and first tell us what is forbidden in this commandment, as tending to murder our *own souls.*

Evan. That we may not be guilty of murdering *our souls*, in this commandment, is forbidden, all sinning ourselves, and giving occasion to others to sin against God, either by provoking them, 1 Kings 21: 25. or by counselling them, 2 Sam. 16: 21. or by evil example, Rom. 14: 15.

Neo. And what is forbidden in this commandment, as tending to murder *our own bodies?*

Evan. That we may not be guilty of murdering our own bodies, in this commandment is forbidden, excessive worldly sorrow, 2 Cor. 7: 10. Prov. 17. 22. the neglect of meat, drink, apparel, recreation, physic, or any such refreshments, Eccl. 5: 19. and 6: 1. excessive eating and drinking, Prov. 23: 29, 30. Hos. 7: 5. and also laying violent hands upon ourselves, ~~1 Sam. 3: 14.~~ Acts 16: ~~28.~~ 27. 28.

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2 Sam. 17. 23.

Neo. Well, sir, now I pray you, tell us what is forbidden in this commandment as tending to murder others' bodies: and first, of the *heart?*

Evan. That we may not be guilty of murdering others in our hearts, in this commandment is forbidden all hasty, rash, and unjust anger, Matth. 5: 22. so also is malice, or hatred, 1 John 3: 15. so also is envy, Psalm 37: 1. Prov. 24: 1. and also desire of revenge, Lev. 19: 18.

Neo. And what is forbidden in respect of the *tongue?*

Evan. That we may not be guilty of murdering others with our tongues, in this commandment is forbidden, all bitter and provoking terms, Eph. 4: 31. so also are all wrangling and contentious speeches, Prov. 15: 1. so also is crying and unseemly lifting up of the voice, Eph. 4: 31. so also is railing or scolding, Prov. 17: 19. 1 Pet. 3: 9. so also are all reviling and threatening speeches, Matth. 22. and so also are all mocking, scoffing, and deriding speeches, 2 Kings 2: 23. John 19: 3.

Neo. And what is forbidden in respect of the whole body, and more especially of the *hand?*

Evan. That we may not be guilty of murdering others with our hands, in respect of the other parts of the body, in this commandment is forbidden all disdainful, proud, and scornful carriage, Gen. 4: 5. Prov. 6: 17. so also is all provoking gestures, as nodding of the head, gnashing with the teeth and the like, Matth. 27: 39. Acts 7: 45. so also is all froward and churlish behavior, 1 Sam. 25: 17. so also is brawling and quarrelling, Tit. 3: 2. And more especially in respect of the hand is forbidden striking and wounding, Exod. 21: 18, 22. and all taking away of life, otherwise than in case of public justice, just war, and necessary defence, Exod. 21: 12. Gen. 9: 6.

Neo. I pray you, sir, proceed to the affirmative part of this commandment, and first tell us what is required of us in respect of the life of *our own souls?*

Evan. In respect of the preservation of the life of our own souls is required, a careful avoiding of all sorts of sin, Prov. 11: 19. and so also is a careful use of all means of grace and spiritual life in our souls, 1 Pet. 2: 2.

Neo. And what is required of us in respect of the preservation of the life of *others' souls?*

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Evan. In respect to the preservation of the life of the souls of others, is required, that according to our place and calling, and as present occasion is offered, we *teach and instruct* others to know God and his will, Gen. 18: 19. Deut. 6: 7. and also that we do our best to comfort others that are in distress of conscience, 1 Thess. 5: 14. and that we pray for the welfare and comfort of others' souls, Gen. 43: 29. and that we give others *good examples* by our christian-like walking, Matth. 5: 16.

Neo. And what is required of us in respect of the preservation of the life of our *own bodies?*

Evan. In respect of the preservation of the life of our own bodies, is required in this commandment, that we be careful to procure ourselves the use of wholesome food, clothing, and lodging and physic, when there is occasion, 1 Tim. 5: 23. Eccl. 10 :17. 2 Kings 20: 7. And also that we use honest and lawful mirth, rejoicing in a holy manner, Prov. 17: 22. Eccl. 3: 4.

Neo. And what is required of us, in respect of the preservation of the life of the bodies of others?

Evan. In respect of the preservation of the lives of the bodies of others, in this commandment, is required a kind and loving disposition, with tenderness of heart towards them, Eph. 4: 31,32. so also is a patient bearing of wrongs and injuries, Col. 3:12,13. so also is a taking of all things in the best sense, 1 Cor.13:5,7. so also is the avoiding of all occasions of strife, and parting with our own right sometimes for peace' sake, Gen. 13: 8, 9. so also is all such looks and gestures of the body, as express meekness and kindness, Gen. 33: 10. so also is relieving the poor and needy, Job 31: 16. and visiting the sick, Matth. 25: 26. And now, neighbor Nomologista, I pray you tell me, whether you think you keep this commandment perfectly or no?

Nom. No, indeed, sir, I do not think I keep it perfectly, nor any man else, as *you* have expounded it.

Evan. Assure yourself, neighbor Nomologista, that I have expounded it according to the mind and will of God, revealed in his word, for you see I have proved all by scripture: I told you at the beginning, that the law is spiritual, and binds the very *heart* and *soul* to obedience; and that under one vice expressly forbidden, all of the

same kind, with all occasions and means leading thereunto, are likewise forbidden; and according to these rules have I expounded it. Wherefore, I pray you consider, that so many sins as you have committed, and so many times as you have carelessly neglected, or wilfully rejected the *means* of salvation, so many wounds you have given your *own* soul.

And so many times as you have given occasion to others to sin, so many wounds you have given to their souls.

So many fits of worldly sorrow as you have had, and so many times as you have neglected the moderate use either of meat, drink, apparel, recreation or physic, when need required, so many wounds have you given to your own body.

And so many times as you have been either unadvisedly angry with any, or have borne any malice and hatred towards any, or have secretly in your heart wished evil unto any, or borne envy in your heart towards any, or desired to be revenged upon any, then have you been guilty of murdering them in your *heart*. If you have given any wrangling and contentious speeches, or have carried yourself frowardly and churlishly towards others, then have you been guilty of murdering them with your *tongue*. And if you have quarrelled with any man, or stricken or or wounded any man, then have you murdered them with your *hand*, though you have not taken away their lives. Thus have I endeavored to satisfy your desires concerning the sixth commandment.

Neo. I beseech you, sir, proceed to speak of the seventh commandment.

COMMANDMENT VII.

Evan. Well then, I pray you consider, that in the seventh commandment there is a negative expressed in these words, "Thou shalt not commit adultery." That is, thou shalt not think, will, speak, or do any thing whereby thine own, or the chastity of others may be hurt or hindered. And an affirmative part included in these words, "But thou shalt every way, by all good means, preserve and keep the same."

Neo. I pray you, sir, begin with the negative part, and first tell us what is the *inward* uncleanness that is fobidden in this commandment?

Evan. That we may not be guilty of the inward uncleanness of the heart, in this commandment is forbidden, all filthy imaginations, unchaste thoughts and inward desires and motions of the heart to uncleanness, Matth. 5: 28. Col. 3: 5. with all the causes and occasions of stirring up and nourishing these in the heart.

Neo. And what are the *causes and occasions* of stirring up and nourishing these things in the heart which we are to avoid?

Evan. That we may not stir up nor nourish inward uncleanness in our hearts, is forbidden in this commandment gluttony, or excess in eating and pampering of the belly with meats, Jer. 5: 8. so also is drunkenness, or excess in drinking, Prov. 23: 30, 31, 33. so also is idleness, 2 Sam. 11: 12. and wearing lascivious garnish and new-fangled attire, Prov. 7: 10. 1 Tim. 2: 9. so also is keeping company with lascivous, wanton, and fleshly persons, Gen. 39: 10. and immodest, unchaste, and filthy speaking, Eph. 4: 29. And so also is idle and curious looking of men on women, or women on men, Gen. 6: 2. and 39: 7. so also is beholding love-matters, and light behavior of men and women, represented on stage-plays, Ezek. 23: 14. Eph. 5: 3, 4. so also is immoderate and wanton dancing of men and women together, Job 21: 11,12. Mark 6: 21, 22. and so also is wanton kissing and embracing, with all unchaste touching and dalliance, Prov. 7: 13.

Neo. And what is that *outward actual* uncleanness which is forbidden in this commandment?

Evan. The actual uncleanness forbidden in this commandment, is fornication, a fleshly defilement of the body, committed between man and woman, being both of them single and unmarried, 1 Cor. 10: 8. and so also is adultery, which is a defilement of the body, committed between man and woman, being either one or both of them married persons, or at least contracted, 1 Cor. 6: 9, 18. Hos. 13: 4.

Neo. I pray you, sir, proceed to the affirmative part, and tell us what the Lord requires in this commandment.

Evan. The Lord in this commandment requires purity of heart, 1 Thess. 4:5. also speeches savoring sobriety and chastity, Col. 4: 6. Gen. 4: 1. and that we keep our eyes from beholding vanity and lustful objects, Psalm 119: 37. Job 31: 1. that we be temperate in our diet, in our sleep, and in our recreations, Luke 23: 34. that we possess our vessels in holiness and honor, 1 Thess. 4: 4. if we have not the gift of chastity, he requires that we take the benefit of holy marriage, 1 Cor. 7: 9. and that man and wife in that estate render due benevolence to each other, 1 Cor. 7: 5. Thus have I also endeavored to satisfy your desires concerning the seventh commandment; and now, neighbor Nomologista, I pray you tell me, whether you think you keep it perfectly or no?

Nom. Sir, I thank the Lord I am free from *all actual* uncleanness, so that I am neither fornicator nor adulterer.

Evan. Well, but though you be free from the outward act, yet if you have had in your *heart* filthy imaginations, unchaste thoughts, or inward desires, or motions of the heart to uncleanness, you have notwithstanding transgressed this commandment; if you have been guilty of gluttony, or drunkenness, or idleness, or delighted to keep company with lascivious and wanton persons, or have with your tongue uttered any unchaste, or corrupt communication, or have been a frequenter of stage-plays, or have used immoderate dancing with women, or have used wanton dalliance with kissing and embracing, *then* have you broken this commandment.

Neo. I beseech you, sir, proceed to speak of the eighth commandment, as you have done of the rest.

COMMANDMENT VIII.

Evan. Well then, I pray you, consider, that in the eighth commandment there is a negative expressed in these words, "Thou shalt not steal," that is, thou shalt by no unlawful way or means, hurt or hinder the wealth and outward estate either of thyself or others; and an affirma-

tive part included in these words, "But thou shalt by all good means preserve and further them both."

Neo. I pray you, sir, begin with the negative part, and first, tell us what is forbidden in this commandment, as a hurt or hindrance of our *own* outward estate?

Evan. That we may not hurt or hinder our own outward estate, in this commandment is forbidden idleness, sloth, and inordinate walking, Prov. 18: 9. 2 Thess. 3: 11. so also is unthriftiness, and carelessness, either in spending our goods, or in ordering our affairs and business, Prov. 21: 17. 1 Tim. 5: 8. and so also is unadvised suretiship, Prov. 11: 15.

Neo. And what is forbidden in this commandment, as tending to hurt or hinder our *neighbor's* estate?

Evan. That we may not hurt or hinder our neighbor's outward estate, in this commandment is forbidden, covetousness and discontentedness with our own estate, Heb. 13: 5. so also is enviousness at the prosperity of others, Prov. 24: 1. so also is resolutions or hasting to be rich, as it were whether the Lord afford means or not, 1 Tim. 6: 9. Prov. 28: 20. so also is borrowing and not paying again, we being able, Psal. 37: 21. so also is lending upon usury, Exod. 22: 25. and so also is not returning things borrowed, Psal. 37: 21. so also is cruelty, in requiring all our debts, without compassion or mercy, Isa. 58: 3. and so also is praising any commodity we sell, contrary to our own knowledge, or debasing any thing we buy, against our own conscience, Isa. 5: 20. Prov. 20: 14. so also is hoarding up, or withholding the selling of corn, and other necessary commodities, when we may spare them, and others need them, Prov. 11: 26. and so also is retaining hirelings' wages, James 5: 4. so also is uncharitable enclosure, Isa. 5: 8. and so also is selling any commodity by false weights, or false measures, Lev. 19: 35. so also is concealing things found, and withholding them from the right owners, when they are known. So also is robbery, or laying violent and strong hands on any part of the wealth that belongs unto another, Zech. 5: 3, 4. and so also is the pilfering and secret carrying it away, Josh. 7: 21. so also is consenting to taking away the goods of another, Psal. 90: 18. and so also is receiving or harboring stolen goods, Prov. 29: 24.

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Neo. Well, now, sir, I pray you proceed to the affirmative part of this commandment, and tell us what the Lord therein requires.

Evan. In this commandment is required contentedness of mind, with that part and portion of wealth and outward good things which God in his providence hath allotted to us, Heb. 13: 5. 1 Tim. 6: 6, 7, 8. so also is resting by faith upon the promise of God, and depending upon his providence, without distrustful care, Matth. 6: 20, 26. and so also is a moderate desire of such things as are convenient and necessary for us, Matth. 6: 21. Prov. 30: 8. so also is a moderate care to provide those things which are needful for us, Gen. 30: 30. 1 Tim. 5: 8. and so also is an honest calling, Gen. 4: 2. and diligence, painfulness, and faithful laboring therein, Gen. 3: 19. so also is frugality or thriftiness, Prov. 27: 23, 24. John 6: 12. borrowing for need and good ends, what we are able to repay, and making payment with thanks and cheerfulness, Exod. 22: 14. lending freely, without compounding for gain, Deut. 15: 8. Luke 6: 35. giving or communicating outward things unto others, according to our ability, and their necessity, Luke 11: 41. So also is the using of truth, simplicity, and plainness in buying and selling, in hiring and letting, Lev. 25: 14. Deut. 25: 13,14,15. and also restoring things found, or Deut. 22: 2, 3. committed to our trust, Ezek. 18: 7. And thus have I endeavored to satisfy your desire concerning the eighth commandment; and now, neighbor Nomologista, I pray you tell me whether you think you keep it perfectly or no?

Nom. I can say this truly, that I never in all my life took away, nor consented to taking away so much as a penny-worth of any other man's goods.

Evan. Though you did not, yet, if there ever have been in your heart any discontentedness with your own estate? or any envious thoughts towards others in regard to their prosperity in the world? or any resolution to be rich otherwise than by the moderate use of lawful means? or if ever you borrowed and paid not again, to the utmost of your ability, if ever you lent upon usury? if ever you did cruelly require any debt above the ability of your debtor? if ever you praised any thing you had to sell above the

known worth of it? ever did undervalue any thing you were to buy, contrary to your own thoughts of it? or if ever you hoarded up corn in the time of dearth? retained the hireling's wages in your hands, to his loss or hindrance? or if ever you did sell any commodity by false weights or measures? or did conceal any thing found, from the right owner, when you knew him? *then* have you been guilty of *theft*, and so have been a transgressor of this commandment.

And though you never have done any of these things (as it is strange if you have not) yet if ever you were guilty of idleness, sloth, or any way unwarrantably neglected your calling? or if ever you did unthriftily mispend any of your own goods, or ever were negligent and careless in ordering your own affairs and business, if ever you sustained any loss by your unadvised suretiship, or if ever you borrowed upon usury, except in case of extreme necessity, then you have been guilty of *robbing* yourself, and so have been a transgressor of this commandment.

Neo. Now, I pray you, sir, proceed to speak of the ninth commandment.

COMMANDMENT IX.

Evan. Well then, I pray you consider, that in the ninth commandment, there is a negative expressed in these words, "Thou shalt not bear false witness against thy neighbor." That is, thou shalt not think or speak any thing contrary to the truth, or that may tend to the hurt or hindrance either of thine own or thy neighbor's good name. And an affirmative part included in these words, "But thou shalt by all good means, seek to preserve them both, according to truth and good conscience."

Neo. Well, sir, I pray you begin with the negative part, and first tell us what is forbidden in this commandment, in respect of our *own* good name.

Evan. That we may not be guilty of bearing false witness against ourselves either by overrating or undervaluing ourselves, in this commandment is forbidden too high a conceit or esteem of ourselves, Luke 18: 9, 10, 11. and

so also is too mean a conceit, in undervaluing the good things that are in us, Exod. 4: 10, 13. so also is procuring ourselves an evil name, by walking indiscreetly and offensively, Rom. 2: 24. unjust accusing ourselves, when we, in a way of proud humility, say, "We have no grace, no wit, no wealth," &c. Prov. 13: 7. and excusing our faults, by way of lying, Lev. 19: 11.

Neo. And what is forbidden in this commandment, in respect of our *neighbor's* good name?

Evan. That we may not be guilty of bearing false witness against any other man, in this commandment is forbidden, contemning or thinking basely of others, 2 Sam. 6: 16. wrongful suspicion, or evil surmisings, 2 Sam. 10: 3. rash, uncharitable, unjust judging, and contemning others, Matth. 7: 1. foolish admiring others, Acts 12: 22. unjust reviving the memory of our neighbor's crimes, which were in tract of time forgotten, Prov. 17: 9. forbearing to speak in the cause, and for the credit of our neighbors, Prov. 31: 8, 9. all flattering speeches, Job 32: 21, 22. tale-bearing, backbiting, and slanderous speeches, Lev. 19. 16. Prov. 20: 19. listening to tale-bearers, Prov. 26: 20. and 25: 23. and falsely charging some ill upon another, before some magistrate, or in some open court, Amos 7: 10. Acts 25: 2.

Neo. I pray you, sir, proceed to the affirmative part in this commandment, and first tell us what the Lord requires of us, for the maintenance of our *own* good name?

Evan. For the maintenance of our own good name, the Lord in this commandment requires, a right judgment of ourselves, 2 Cor. 13:5. with a love to, and a care of our good name, Prov. 22: 1.

Neo. And what does the Lord in this commandment require of us for the maintenance of our *neighbor's* good name?

Evan. For the maintenance of our neighbor's good name, in this commandment is required a charitable opinion and estimation of others, 1 Cor. 13: 7. a desire of and rejoicing in the good name of others, Rom. 1: 8. Gal. 1: 24. sorrowing and grieving for their infirmities, Psal. 119: 136. covering others' infirmities in love, Prov. 17:9. 1 Pet. 4: 8. hoping and judging the best of others, 1 Cor. 13: 5,

6, 7. admonishing others before we betray their faults, Prov. 25: 9. speaking the truth from our hearts simply and plainly, upon any just occasion, Psal. 15: 2. Zech. 8: 16. giving sound and seasonable reproofs for known faults, in love and with wisdom, Lev. 19: 17. praising and commending those that do well, Rev. 2: 2[illegible] and defending the good name of others, if need require. And thus have I also endeavored to satisfy your desires concerning the ninth commandment: and now, neighbor Nomologista, I pray you tell me, whether you think you keep it perfectly or not?

Nom. The truth is, sir, I did conceive that nothing tended to breaking this commandment, but falsely charging some ill upon another before some magistrate, or in some open court of justice; and that, I thank God, I am not guilty of.

Evan. Though you have not been guilty of that, yet, if you have contemned or thought too basely of any person, or have had wrongful suspicions, or evil surmisings concerning them, or have rashly and unjustly judged and condemned them, if you have foolishly admired them, or unjustly revived the memory of any forgotten crime, have given them any flattering speeches, or been a tale-bearer, or a backbiter, or a slanderer, or a listener to tale-bearers, you have borne false witness against your neighbor, and so have been guilty of the breach of this commandment.

Or if you have not had a charitable opinion of others, or have not desired and rejoiced in their good name, or have not sorrowed and grieved for their sinful infirmities, or covered them in love, or hoped and judged the best of them, or have not admonished them before you have discovered their faults to others, have not given to others sound and seasonable reproof, or praised them that do well; then have you also been guilty of false-witness bearing against your neighbor, and so have transgressed this commandment. And though you have never done any of these things (as it is strange if you have not) yet if you have had too high a conceit of yourself, or have, after a *proud* humble manner unjustly accused yourself, or have procured yourself an evil name, by walking indiscreetly and offensively, or have excused any fault by way of ly-

ing, then have you borne false witness against yourself, and thereby transgressed this commandment.

Neo. I beseech you, sir, proceed to speak of the last commandment, as you have done of the rest.

COMMANDMENT X.

Evan. Well then, I pray you consider, that in the tenth commandment there is a negative expressed in these words, "Thou shalt not covet," &c. That is, thou shalt not inwardly think on, nor long after that which belongs to another, though it be without consent of will, or purpose of heart to *seek* after it. And an affirmative part included in these words, "But thou shalt be well contented with thine own outward condition, and heartily desire the good of thy neighbors."

Neo. Well sir, I pray you begin with the negative part; and first tell us what the Lord forbids in this commandment?

Evan. I pray you take notice, and consider, that this tenth commandment was given to be a rule and level,* according to which we must take and measure our inward obedience to all the other commandments contained in the second table of God's law.† For the Law-giver having in the rest of the commandments dealt with those sins especially which stand in deeds, and are done of purpose, or with an advised consent of will, (though there is no doubt but the law of restraining concupiscence is implied and included in all the former commandments.) Now, in this last commandment he deals with those sins only which are called concupiscences, and contain all inward stirring and conceit in the understanding and affections against every commandment of the law, and are, as it were, rivers boiling out of the fountain of that original sin: for to covet, in this place, signifies to have a motion of the heart without any settled consent of the will.‡ Briefly then in this commandment is forbidden not only the evil thought settled, with full and deliberate consent of will, as in the former commandments; but also,‖ the

* Ursin. Cat. p. 614.
† Basting Cat. p. 162.
‡ Dod on the Com. p. 363.
‖ Elton on the Com.

very first motions and inclinations, to every evil that is forbidden in any of the former commandments, as it is evident, Rom. 7: 7. and 13: 9. For it is not said in this commandment, thou shalt not consent to lust, but, "Thou shalt not lust." It does not only command the binding of lust, but it also forbids the *being* of lust; which being so,* who seeth not that in this commandment is contained, the perfect obedience to the whole law; for how comes it to pass, that we sin against every commandment, but because this corrupt concupiscence is in us, without which, we should of our own accord, with our whole mind and body, be apt to do only good without any thought or desire at all to the contrary? And this is all I have to say touching the negative part of this commandment.

Neo. Well then, sir, I pray you proceed to the affirmative, and tell us what the Lord requires in this commandment?

Evan. Why, original justice, or righteousness, is required in this commandment, which is a disposition and an inclination and desire to perform unto God, and to our neighbor for God's sake, all the duties which are contained both in the first and second table of the law; whence it evidently appears, that it is not sufficient, to forbear the evil and do the good which is contained in every commandment, except we do it readily and willingly, and for the Lord's sake. As for example, to give you a few instances, it is not sufficient, to abstain from making images, or worshipping God by an image, no, though we perform all the parts of his true worship, as praying, reading, hearing, receiving the sacraments, and the like; if we do it unwillingly, or in obedience to any law or commandment of man, and not for the Lord's sake; neither is it sufficient, to abstain from the works of our callings on the Lord's day, and perform never so many religious exercises; if it be unwillingly, and for form and custom sake, or in mere obedience to any superior, and not for the Lord's sake. Neither is it sufficient, though a child show never so much honor, love, and respect to his parents, if he do it by constraint and unwillingly, or to gain

* Basting Cat. p. 163.

the praise of men, and not for the Lord's sake. Neither is it sufficient, though a servant do his duty, and carry himself never so well, if it be for fear of correction, and for his own profit and gain, and not for the Lord's sake. Neither is it sufficient, though a wife carry herself never so dutifully and respectfully towards her husband, both in word and deed, if it be unwillingly, for fear of his frowns, or to gain the applause of them that behold it, and not for the Lord's sake. Neither is it sufficient, though a husband show much love and respect to his wife, if it be because she is amiable or profitable, or to gain the praise of men, and not for the Lord's sake. In a word, it is not sufficient, though any man or woman do all their duties, in all their relations, if they do them merely for their own, and not for the Lord's sake.

Neither is it sufficient, to abstain from killing, yea, and from striking, if it be for fear of the law, and not for the Lord's sake. Neither is it sufficient, though he bridle his anger, and abstain from expressing any wrath, if it be because he would be counted a patient man, and not for the Lord's sake. Neither is it sufficient, though a man visit the sick, clothe the naked, feed the hungry, or ever so many ways seek to preserve the life of his neighbor, if it be for the praise of men, and not for the Lord's sake. Neither is it sufficient, though a man abstain from committing adultery, if it be for fear of the shame or punishment that will follow, and not for the Lord's sake. Nor though we also abstain from idleness, gluttony and drunkenness, if it be for our own gain's, and not for the Lord's sake. Neither is it sufficient to abstain from stealing, and labor diligently in our callings, if it be for fear of shame or punishment, or for the praise of men. Neither is it sufficient, though we have abstained from false witness bearing, and have spoken the truth, if it have been for fear or shame, or merely to do our neighbor a courtesy, and not because the Lord requires it.

Thus I might have instanced, in divers other particulars, wherein, though we have done that which is required, and avoided that which is forbidden, yet, if it have been for our own ends; yea, or if it have been merely or chiefly to escape hell, and to obtain heaven, and not

for the love we bear to God, and for the desire we have to please him, we have therein transgressed the Lord's commandments. And now, neighbor Nomologista, I pray you consider, whether you have gone near keeping all the commandments perfectly or no?

Nom. But, sir, are you sure that the Lord requires that every man should keep all the ten commandments according as you have now expounded them?

THE USE OF THE LAW.

Evan. Yea, indeed he doth, and if you question it, I pray you, consider further, that one asking our Saviour, which is the "great commandment in the law," he answered,* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This," saith he, "is the first and great commandment; and the second is like unto this, Thou shalt love thy neighbor as thyself."

Whereupon, saith a famous spiritual expositor,† "God will have the whole heart; and all the powers of our souls must be bent towards him, he will have himself to be acknowledged and reckoned as our sovereign and supreme good; our love to him must be perfect and absolute: he requires, that there be not found in us the least thought, inclination, or appetite of any thing which may displease him; and that we direct all our actions to this very end, that he alone may be glorified by us: and that for the love we bear unto God, we must do well unto our neighbor, according to the commandments of God. Consider also, I pray you, that it is said, Deut. 27: 26. Gal. 3: 10. "Cursed is every one that continueth not in all things which are written in the book of the law, to do them." Now, if you do consider these things well, you shall perceive that the Lord requires every man to keep all the ten commandments perfectly, according as I have expounded them, and concludes all those under the curse that do not so keep them.

* Matth. 22: ~~6, 7, 8, 9.~~

† Ursin. Cat. p. 37, 38.

36.37.38.39.

Nom. Surely, sir, you mistook, in saying that the Lord requires every man to keep all the ten commandments perfectly; I suppose you would have said, the Lord requires that every man *endeavor* to keep them perfectly.

Evan. No, neighbor Nomologista, I did not mistake, for I say it again, that the Lord requires of every man, perfect obedience to all the ten commandments, and concludes all those under the curse, that do not yield it; for it is not said, Cursed is every man that doth not *endeavor* to continue in all things, but, "Cursed is every man that continueth not in all things," &c.

Nom. But, sir, do you think that any man continues in all things, as you have expounded them?

Evan. No, no, it is impossible that any man should.

Nom. And, sir, what is it to be under the curse?

Evan. To be under the curse, as Luther and Perkins well agree, is to be under sin, the wrath of God and everlasting death.

Nom. But, sir, I pray you, how can this stand with the justice of God, to require man to do that which is impossible, and yet to conclude him under the curse for *not* doing it?

Evan. You shall perceive that it well stands with the justice of God to deal so with man, if you consider, that this law of God, or these ten commandments, which we have now expounded, are, as Ursinus's catechism truly saith, "A doctrine agreeing with the eternal and immortal wisdom and justice that is in God," wherein saith Calvin, "God hath so painted out his own nature, that it does in a manner express the very image of God." And we read Gen. 1: 27. That man at the first was created in the image and likeness of God; whence it must needs follow that this law was written in his heart, (that is to say,) God did engrave in man's heart such wisdom and knowledge of his will and works, and such integrity in his soul, and such a fitness in all the powers thereof, that his mind was able to conceive, his heart to desire, and his body to put in execution, any thing which was acceptable to God; so that in very deed he was able to keep all the ten commandments perfectly.

And therefore, though God require of man impossible

things, yet is he not unjust, neither does he injure us in so doing, because he commanded them when they *were* possible; and though we have now lost our ability of performance, yet it being by our *voluntary* falling from the state of innocence in which we were at first created, God hath not lost his right of requiring that of us, which he once gave us.

Nom. But, sir, you know it was our first parents *only* that did fall away from God in eating the forbidden fruit, and none of their posterity; how then can it be truly said, that we have lost that power through our *own* default?

Evan. For answer to this, I pray you consider, that Adam by God's appointment, was *not* to stand or fall as a single person *only*, but as a common public person representing all mankind which were to come of him. And therefore, as in case he had been obedient, and not eaten the forbidden fruit, he had retained and kept that power which he had by creation, as well for all mankind as for himself; even so by his disobedience in eating that forbidden fruit, he was disrobed of God's image, and so lost that power, as well for all mankind as for himself.

Nom. Why then, sir, it would seem that all mankind are under sin, wrath, and eternal death.

Evan. Yea, indeed, by nature they are so, "For we know, saith the apostle, that whatsoever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19. And again saith he, "We have proved both the Jews and Gentiles, that they are all under sin." Rom. 3: 9. And in another place he saith, "we were by nature children of wrath as well as others," Eph. 2: 3. and lastly, he saith, "So death passed upon all men, for that all have sinned." Rom. 5: 12.

Nom. But, sir, I pray you tell me whether you think any *regenerate* man keeps the commandments perfectly according as you have expounded them?

Evan. No, not the most sanctified man in the world.

Nom. Why then, sir, it should seem, that not only natural men, but regenerate men also, are under the curse of the law. For if every one that keepeth not the law perfectly be concluded under the curse; and if regenerate

men do not keep the law perfectly, then they must needs also be under the curse.

Evan. The conclusion of your argument is not true, for if by regenerate men you mean true believers, then they have fulfilled the law perfectly in Christ, or rather Christ hath perfectly fulfilled the law in them, and was made a curse for them, and so hath redeemed them from the curse of the law, as you may see, Gal. 3: 13.

Nom. Well, sir, now I understand you, and have ever been of your judgment in that point, for I have ever concluded thus; that either a man himself, or Christ for him, must keep the law perfectly, or else God will not accept of him, and therefore have I endeavored to do the best I could to keep the law perfectly, and wherein I have failed and come short, I have believed that Christ hath done it for me.

Evan. The apostle saith, Gal. 3:10. "So many as are of the works of the law, are under the curse." And truly neighbor Nomologista, if I may speak it without offence, I fear you are still of the works of the law, and therefore still under the curse.

Nom. Why, sir, I pray you, what is it to be of the works of the law?

Evan. To be of the works of the law is, for a man to look, or hope to be justified or accepted in the sight of God, for his *own obedience* to the law.

Nom. But surely, sir, I never did so; for though by reason of my being ignorant of what is required and forbidden in every commandment, I had a conceit that I came very *near* the perfect fulfilling of the law, yet I never thought I did *all* things that are contained therein, and therefore I never looked, nor hoped that God would accept me for mine own obedience without Christ's being joined with it.

Evan. Then it seems you did conceive, that your obedience and Christ's must be joined together, and so God would accept you for that.

Nom. Yea, indeed, sir, there have been my hopes, and indeed there are still my hopes.

Evan. Aye, but neighbor Nomologista, as I told my neighbor Neophitus, and others not long since, so I tell

you now, that as the justice of God requires a perfect obedience, so it requires that this perfect be a *personal* obedience, viz. It must be the obedience of one person only. The obedience of two must not be put together to make up a perfect obedience: and indeed to say as the thing is, God will have none to have a hand in the justification and salvation of any man, but Christ only; for, saith the apostle Peter, Acts 4: 12. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Believe it then, I beseech you, that Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all.

Nom. But, sir, if man's obedience to the law do not help to procure his justification and acceptance with God, why did God give the law to the Israelites upon mount Sinai, and why is it read and expounded by you that are ministers? I would gladly know of what use it is.

Evan. The apostle saith, Gal. 3: 19. "That the law was added because of transgression." That is, (as Luther expounds it) "That transgressions might increase, and be more known and seen." Or as Perkins expounds it, "For the revealing of sin, and the punishment thereof; for by the law comes the knowledge of sin," as the same apostle saith, Rom. 3: 20. And therefore when the children of Israel had a conceit that they were righteous, and could keep all God's commandments perfectly as it is manifest by their saying, Exod. 19: 8. "All that the Lord commandeth we will do, and be obedient." The Lord gave them this law to the intent they might see how far short they came of yielding that obedience which is therein required, and so consequently how *sinful* they were. And just so did our Saviour deal also with the young expounder of the law, Matth. 19: 16. who it seems was sick of the same disease,* "Good Master (saith he) what shall I do, that I may inherit eternal life?" "He doth not (saith Calvin)† simply ask, which way, or by what means he should come to eternal life, but, what good he should do to get it." Whereby it appears, that he was a proud

* Calvin's Inst. p. 403. † Ibid. p. 402.

justiciary, one that showed in fleshly opinion, that he could keep the law, and be saved by it; therefore he is worthily sent to the law to work himself weary, and to see his need to come to Christ for remedy.

Now then, if you would know of what use the law is, first let me tell you, it is of special use to all such as have a conceit that they themselves can do any thing for procuring their own justification, and acceptation in the sight of God, to let them see, as in a glass, that in that case they can do nothing. And therefore, seeing that you yourself have such a conceit, I beseech you labor to make that use of it, that so you may be hereby quite driven out of yourself unto Jesus Christ.

Nom. Believe me, sir, I should be glad I could make such a good use of it, and therefore I pray you, give me some directions *how* I may do it.

Evan. Why, first of all, I would desire you to consider, that in regard all mankind were at first created in such an estate as I have declared unto you: the law and justice of God require that the man who undertakes by his obedience to procure his justification and acceptation in the sight of God, either in whole, or in part, be as completely furnished with the habit of righteousness and true holiness, and as free from all corruption of nature, as Adam was in the state of innocency, that so there may not be the least corruption mingled with any of those good actions which he does, nor the least motion of heart, or inclination of will towards any of those evil actions which he does not.

Secondly, I would desire you to consider, that neither you, nor any man else, whilst you live upon the earth, shall be so furnished with perfect righteousness, and true holiness, nor so free from all corruptions of nature, as Adam was in a state of innocency; so that no good action which you do, shall be free from having some corruption mingled with it; nor evil action which you do not do, free from some motion of heart, or inclination of will, towards it: and that, therefore, you can do nothing towards procuring your justification and acceptation in the sight of God: which the prophet David, well considering, cries out, Psal. 143: 2. "Enter not into judgment

with thy servant, O Lord, for in thy sight shall no man living be justified." Yea, and this made the apostle Paul cry out, "O wretched man that I am, who shall deliver me from the body of this death!" Rom. 7: 24. Yea, and this made him desire to be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ," Phil. 3: 9.

Nom. But, sir, I am persuaded there are some good actions which I do, that are free from having any corruption at all mixed with them; and some evil actions I do not do, towards which I have no motion of heart, or inclination of will at all.

Evan. Surely, neighbor Nomologista, you do not truly know yourself; for I am confident, that any man, who truly knows himself, sees such secret corruptions of heart in every duty he performs, as causes him unfeignedly to confess, that whatever good action he does, is but a polluted stream, of a more corrupt fountain. And whatsoever you or any man else conceive of yourselves, it is most certain, that whatsoever sin is forbidden in the word,* or has been practised in the world, that sin every man carries in his bosom, for all have equally sinned in Adam, and therefore original lust is equally in all.

Nom. Sir, I can hardly be persuaded of this.

Evan. Well, neighbor Nomologista, I cannot so well tell how it is with you, but for mine own part, I tell you truly, I find my knowledge corrupted and defiled with ignorance and blindness, my faith corrupted and defiled with doubting and distrust, my love to God very much corrupted and defiled with sinful self-love, and love to the world; my joy in God much corrupted and defiled with carnal joy, and my godly sorrow very much corrupted and defiled with worldly sorrow.

I find my prayers, my hearings, my reading, my receiving the sacrament, and such like duties, very much corrupted and defiled whith dulness, drowsiness, sleepiness, wandering, worldly thoughts, and the like.

And I find my sanctifying of the Lord's name very much corrupted and defiled, by thinking and speaking lightly

* Capel on Temptation, page 60. and 41.

and irreverently of his titles, and by thinking, if not by speaking, grudgingly against some acts of his providence.

I find my sanctifying the Lord's day very much corrupted and defiled by sleeping too long in the morning, and by worldly thoughts and words, if not by worldly works.

And I find that all my duties that I have performed, either towards my superiors or inferiors, have been corrupted and defiled, either with too much indulgency, or with too much severity, with base fears, or base hopes, or some self-end and by-respect.

I find that all the duties which I have performed, either for the preservation of mine own, or others' life, chastity, goods, or good name, have been very much corrupted and defiled, either with desire of mine own praise, mine own profit here, or to escape hell, and to obtain heaven hereafter; so that I see no good action which I have ever done, free from having some corruption.

And as for motion of heart, and inclination of will, towards that evil which I have not *done*, it is also manifest, for though I have not been guilty of idolatry, either in making or worshipping images, yet have I not been free from carnal imaginations of God in the time of his worship, nor from will worship.

Though I have not been so guilty of profaning the name of the Lord, after such a gross manner as some others, yet have I not been free from an inclination of heart, and disposition of will thereunto; for I have both thought and spoken irreverently of his titles, attributes, word, and works; yea, and many times do so to this day.

And though I do not now so grossly profane the Lord's day, as it may be others have done, and do still, yet have I formerly done it grossly, yea, and do find still an inward disposition of heart, and inclination of will, both to *omit* those duties which tend to the sanctifying of it, and to *do* those worldly actions which tend to the profanation of it.

Though when I was a child and young, I did not so grossly dishonor and disobey my parents and other superiors as some others did, yet I had an inclination of heart, and disposition of will thereunto, as it was manifest by

my stubbornness, and by not yielding willing obedience to their commands, nor submitting patiently to their reproofs and corrections.

And though it may be, I have done more of my duty to my inferiors, than some others have done, yet, have I found an inclination of heart, and a disposition of will many times, to omit those duties which I have performed, so that I have, as it were, been fain to constrain myself to do that which I have done.

Though I have not been guilty of the gross act of murder, yet have I had, and have still, an inclination of heart, and a disposition of will thereunto, in that I have been and am still many times subject to rash, unadvised and excessive anger, yea, I have been, and am still divers times wrathful and envious towards others that offend me.

And though I never was guilty of the foul and gross act of fornication or adultery, yet have I had an inclination of heart, and disposition of will thereunto, in that I have not been free from filthy imaginations, unchaste thoughts, and inward motions and desires to uncleanness.

Though I was never guilty of the gross act of stealing, yet have I had an inclination of heart, and a disposition of will thereunto, in that I have neither been free from discontentedness with mine own estate, nor from covetous desires after that which belongs to another.

And though I never did bear false witness against any man, yet have I had an inclination of heart, and disposition of will thereunto; in that I have not been free from contemning, despising, and thinking too basely of others, neither yet have I been free from evil surmisings, groundless suspicions, and rash judging of others.

And now, neighbor Nomologista, I pray you tell me whether you do not think that some of these corruptions are in you, which you hear are in me?

Nom. Yea, believe me, sir, I must needs confess that some of them are.

Evan. Well, though you have but only one of them in you, yet I pray you consider, that you do thereby transgress one of the ten commandments; and the apostle James saith, that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," James 2:

10. And call to mind, I also pray you, that a curse is denounced against all those that continue not in "all things which are written in the book of the law to do them." Mind it, I pray you, "that doth not continue in all things." So that although you could for a time do all that the Lord requires, and avoid all that he forbids and that never so exactly, yet, if you do not continue so doing, but transgress the law once in all your life, and that only in one thought, you are thereby become subject to the curse, which, as you have heard, is eternal damnation in hell.

Nay, let me tell you more, although you never yet had transgressed the law in all your life hitherto, not so much as in the least thought, nor ever should, whilst you live, yet should you thereby become far short of the perfect fulfilling of the law, and so consequently of your justification, and acceptation in the sight of God.

Nom. That is very strange to me, sir, for what can be required more, or what can be done more, than yielding perfect and perpetual obedience?

Evan. That is true indeed, there is no more required, neither can there be more done, but yet you must understand, that the law does as well require passive obedience as active, suffering as well as doing; for our common bond, entered into for us all,* by God's benefits towards the first man, is by his disobedience become forfeited, both in respect of himself and all mankind; and therefore, ever since the fall of man, the law and justice of God not only require the payment of the debt, but also of the forfeiture; there is not only required of him perfect doing, but also perfect suffering. "In the day that thou eatest thereof, thou shalt die the death," saith the Lord, Gen. 2:17.

Nay, let me tell you yet more, in order of justice, the forfeiture ought to be paid before the debt, perfect suffering should go before perfect doing, because all mankind, by reason of that first and great transgression, are at odds and enmity with God, they are all of them children of his wrath, and therefore God (as we may speak with holy reverence) can not be reconciled unto any man, before a

* Trueness of the Christ. Rel. p. 534.

full satisfaction be made to his justice by a perfect suffering; Col. 1: 21. *perfect suffering* then is required for reconciling man unto God, Eph. 2: 3. and setting him in the same condition he was in before his fall, and *perfect doing* is required for keeping him in that condition.

Nom. And, sir, is man as unable to pay the forfeiture, as he is to pay the debt? I mean, is he as unable to suffer perfectly, as to do perfectly?

Evan. Yea indeed, every whit as unable; forasmuch as man's sin in eating the forbidden fruit was committed against God, and God is infinite and eternal, and the offence is always multiplied according to the dignity of the person against whom it is committed: man's offence must needs be an infinite offence, and the punishment must needs be proportionable to the fault, therefore an infinite and eternal punishment is required at man's hands, or else such a temporal punishment, as is equal, and answerable to eternal. Now eternal punishment man cannot sustain, because then he should never be delivered, he should ever be satisfying, and never have satisfied; which satisfaction, is such as the punishment of devils and damned men in hell, which never shall have end. And for temporal punishment, which should be equivalent to eternal, that cannot be neither, because the power and vigor of no creature is such, that it may sustain a finite and temporal punishment, equivalent to infinite and eternal; for sooner should the creature be wasted, consumed, and brought to nothing, than it could satisfy the justice of God by this means: wherefore we may certainly conclude, that no man can satisfy the law and justice of God, neither by active nor by passive obedience, and so consequently no man shall be justified and accepted in the sight of God by his own doings or sufferings.

Nom. Sir, I see it clearly, and am therein fully convinced, and I hope I shall make that use of it. But, sir, is there no other use to be made of the law than *this?*

Evan. Yea, neighbor Nomologista, you must not only labor thereby to see your own insufficiency, to procure your justification, and acceptation in the sight of God, (though that indeed is the chief use that any unjustified person ought to endeavor to make of it) but you must al-

so endeavor to make it a rule of direction in your life and conversation.

Nom. But, sir, if I cannot by my obedience to the law, do any thing towards procuring mine own justification and acceptation in the sight of God, or (which as I conceive is all one) if I can do nothing towards procuring mine own eternal salvation, then methinks all that I do should be in vain, for I cannot see any good that I shall get thereby.

Evan. No, neighbor Nomologista, it shall not be in vain; for though you cannot by your obedience to the law, do any thing towards procuring your own justification, or eternal salvation; yea, and though you should never make such a use of it, as to be thereby driven out of yourself unto Jesus Christ for justification, and eternal salvation, but should be everlastingly condemned; yet, this let me tell you, the more obedience you yield unto the law, the more easy shall your condemnation be: for although no man, walk he never so exactly and strictly according to the law, shall thereby either escape the torments of hell, or obtain the joys of heaven, yet the more exactly and strictly any man walks according to the law, the easier shall his torments be, Matth. 11: 22. so although you by your obedience to the law cannot obtain the uneasiest place in heaven, yet may you thereby obtain the most easy place in hell; and therefore your obedience shall not be in vain. Nay, let me tell you more, although you by your obedience to the law, can neither escape that hell, nor enjoy that heaven that is in the world to come; yet may you thereby escape that hell, and enjoy that heaven which is to be had in this present world; for the Lord deals so equally and justly with all men, that every man shall be sure to receive his due at his hands: so that, as every man who is truly justified in the sight of God by faith in Christ's blood, shall for that blood's sake be sure of the joys of heaven, be his life never so unconformable to the law, yet the more unconformable his life is thereunto, the more crosses and afflictions he shall be sure to meet withal in this life, Psalm 89: 30, 31, 32. even so, though no man, that is not justified by faith in Christ's blood, shall either escape the torments of hell, or attain

the joys of heaven, be his life never so conformable to the law, yet the more comformable his life is thereunto, the less of the miseries and the more of the blessings of this life he shall have; for is it not to men unjustified, though I suppose not only to them, that the Lord speaketh, Isa. 1: 19. saying, "If you be willing and obedient, ye shall eat the good things of the land." And does not the Lord in the fifth commandment promise the blessing of long life to all inferiors that are obedient to their superiors? And may we not observe, and is it not found true by experience, that those children who are most careful to do their duties to their parents, are commonly more free both from their parents' corrections and the Lord's corrections; and are likewise blessed with obedient children themselves, and taste of their parents' bounty and the Lord's bounty, as touching the blessings of this life, more than others that are disobedient? And may we not observe, and is it not found true by experience, that those servants that are most faithful and diligent in their places, are commonly more free than others from the Lord's or their master's corrections; and are likewise rewarded with such servants themselves, and with other temporal blessings both from their masters and from the Lord? And may we not observe, and is it not found true by experience, that those wives that are obedient and subject to their husbands, are commonly more free from their frowns, checks, and rebukes, at least they are more blessed with peace of conscience, and a good name amongst men, than others? And may we not observe, that our mere honest men, who for the most part live without committing any gross sin against the law, are commonly more exempted from the sword of the magistrate, and have many earthly blessings more in abundance, than such as are gross sinners? The Scribes and Pharisees, who were strict observers of the law, in regard of the outward man, were no losers by it. "Verily," saith our Saviour, "I say unto you, they have their reward," Matth. 6: 2.

So that still you see, your obedience to the law shall not be in vain; wherefore, I pray you, do your best to keep the ten commandments as perfectly as you can. But above all, I beseech you, be careful to consider that

which has been said touching the special use of the law to you, that so through the powerful working of God's Spirit, it may become an effectual means to drive you out of yourself unto Jesus Christ.

O consider, in the first place, what a great number of duties are required, and what a great number of sins are forbidden in every one of the ten commandments. In the second place, consider, how many of those duties you have omitted, and how many of those sins you have committed. In the third place, consider, that there has been much corruption mixed with every good duty which you have done, so that you have sinned in doing that which in itself is good; and that you have had an inclination of heart and disposition of will to every sin you have not committed, and so have been guilty of all those sins which you have not done. In the fourth place, consider, that the law denounces a curse unto every one which continueth not in all things which are written in the book of the law to do them. And then, in the fifth place, make application of the curse unto yourself by saying in your heart, if every one be cursed which continueth not in all things, then surely I am cursed that have continued in nothing. In the sixth place, consider, that before you can be delivered from the curse, the law and justice of God requires that there be a perfect satisfaction made, both by paying the debt and the forfeiture to the very utmost farthing, perfect doing and perfect suffering are both required. And then, in the last place, consider, that you are so far from being able to make a perfect satisfaction, that you can do nothing at all towards it, and that therefore, as of yourself you are in a most miserable and helpless condition.

Nom. Well, sir, I plainly see that I have been deceived, for I verily thought, that the only reason why the Lord gave the law, and why you that are ministers show us what is required and forbidden in the law, had been, that all men might thereby come to see what the mind and will of the Lord is, and be exhorted, and persuaded to lead their lives thereafter. And I also verily thought, that the more any man did strive and endeavor to reform his life and do thereafter, the more he procured the love

and favor of God towards him, and the more God would bless him and do him good, both in this world, and in the world to come; yea, and I also verily thought, that it had been in man's power to have come very near the perfect fulfilling of the law, for I never read nor heard any minister to show how impossible it is for any man to keep the law, nor ever make any mention of such use of the law, as you have done this day.

Evan. Surely, neighbor Nomologista, these have not only been your thoughts, but also the thoughts of many other men: for it is natural for every man to think that he must and can procure God's favor, and eternal happiness by his obedience to the law, at the least to think he can do something towards it; for naturally men think that the law requires no more but the external act, and that therefore it is in man's power to keep it perfectly. Is it not an ordinary and common thing for men when they hear or read that there is more required and forbidden in the law than they were aware of; to think with themselves, surely I am not right, I have transgressed the law more than I had thought, and therefore God is more angry with me than I had thought he had been; and therefore to pacify his anger, and procure his favor towards me, I must repent, amend, and do better; I must reform my life according to the law, and so by my future obedience, make amends for my former disobedience: and if hereupon they do attain to any good measure of outward conformity, then they think they come near the perfect fulfilling of the law; and if it were not that the doctrine of the church of England is, that no man can fulfil the law perfectly, and that none but Papists say the contrary, they would both think and say they did, or hoped they should keep all the commandments perfectly. And upon occasion of this their outward reformation according to the law, they think, yea, and sometimes say, they are regenerate men and true converts, and that the beginning of this their reformation was the time of their new birth, and conversion unto God. If these men confess themselves to be sinners, it is rather because they hear all others confess themselves so to be, than out of any true sight and knowledge, sense or feeling, they have of any inward

heart corruption. And if they do acknowledge, that man is not to be justified by the works of the law, but by faith in Christ, it is rather because they have heard it so preached, or because they have read it in the Bible, or some other book, than because of any imperfection which they see in their own works, or any need they see of the righteousness of Jesus Christ. And if they see any imperfection in their own works, and any need of the righteousness of Jesus Christ, then they imagine that so long as their hearts are upright and sincere, and they desire and endeavor to do their best to fulfil the law, God will accept of what they do, and make up their imperfect obedience, with Christ's perfect obedience, and so will justify them and save them; but all this while their own works must have a hand in their justification and salvation, and so they are still of the works of the law, and therefore under the curse; the Lord be merciful both to you and them, and bring you under the blessing of Abraham.

Nom. Sir, I thank you for your good wishes towards me, and for your great pains which you have now taken with me, and so I will for this time take my leave of you: only, sir, I could wish, if I might not be too much trouble to you, that you would be pleased at your leisure, to give me in writing a copy of what you have this day said concerning the law.

Evan. Well, neighbor Nomologista, though I shall hardly spare so much time, yet because you desire it, and in hope you may receive good by it, I will ere long find some time to accomplish your desire.

Neo. I pray you, neighbor Nomologista, tarry a little longer, and I will go with you.

Nom. No, I must needs be gone, I can stay no longer.

Evan. Then, fare you well, neighbor Nomologista, and the Lord make you see your sins.

Nom. The Lord be with you, sir.

Neo. Well, sir, now I hope you have fully convinced him that he comes far short of keeping all the commandments perfectly: I hope he will no longer be so well conceited of his own righteousness as he has formerly been. But now, sir, I pray you tell me before I depart, whether you would have me to endeavor to make the same use of the law, which you have advised him to make?

Evan. No, neighbor Neophitus, I look not upon you as an unbeliever, as I did upon him, but I look upon you as one who have already been by the law driven out of yourself to Jesus Christ; I look upon you as a true believer, and as a person already justified in the sight of God by faith in Christ, and so as one who is neither to question your inheritance in heaven, nor fear your portion in hell. And therefore I will not persuade you to labor to yield obedience to the law, by telling you that the more obedient you are thereunto, the easier torments you shall have in hell, as I did him. Neither would I have you to make application of the curse of the law to yourself, as I advised him, to do; for if you truly and thoroughly believe (as God requires you, 1 John 3: 23.) that Jesus Christ, the Son of God, and your surety, has by his active and passive obedience fully discharged and paid both the debt and the forfeiture, which the law and justice of God obliged you to pay, then will not *you* yield obedience to the law, to *pay* that which you truly believe is fully paid and discharged already; and if you do not yield obedience to the law to discharge that, then do you not yield obedience to the law, in hopes to be thereby made just or justified in the sight of God; and if you yield not obedience to the law, in hopes to be thereby made just, or justified in the sight of God, then are you not of the works of the law; and if you are not of the works of the law, then are you not under the curse of the law; and if you be not under the curse of the law, then must you not make application of the curse unto yourself. And therefore, whensoever you shall either hear or read these words, "Cursed is every one which continueth not in all things which are written in the book of the law to do them." And your conscience tells you that you have not, continued in all things, and therefore you are accursed; then make so much use of the curse, as thereby to take occasion by faith to cleave more closely unto Christ, and say, O law! thy curse is not to come into my conscience, my conscience is freed from it; for though it is true, I have not continued in all things which are written in the book of the law to do them, yet this my surety Jesus Christ, hath continued in all things for me, so that although I am unable to pay either the

debt or the forfeiture, yet he has paid them both for me, and so discharged me from the curse, and therefore I fear it not.

Neo. But, sir, though I am a believer, and so set free from the curse of the law, yet I suppose I ought to endeavor to do what is required, and to avoid whatsoever is forbidden in the law.

Evan. Yea, neighbor Neophitus, that you ought indeed, for mind it, I pray you, thus stands the case, as soon as any man truly believes, and so is justified in the sight of God, then, as the Holy Ghost, from the testimony of holy writ, warrants us to conceive, Jesus Christ, or, which is all one, God in Christ, delivers unto him whatsoever is required and forbidden in the ten commandments, saying, Col. 2:14. Eph. 2:15. This hand-writing, even this law of commandments, which was against thee, and contrary to thee, whilst it was in the hands of my father, as he stood in relation to thee as a Judge, and was not cancelled, but had the curse or penalty annexed unto it, Isa. 38: 14. and so had power to convince, Heb. 7: 22. accuse, condemn, and bind thee over to punishment; I, who undertook for thee,* and become thy surety, have paid the principal debt, and have also answered the forfeiture which did lie against thee, for the breach of that bond; and my Father hath delivered it into mine hands, and I have blotted out the curse or penalty, so that one letter or tittle remains not for thee to see, yea, I have "taken it out of thy way, and fastened it to my cross;" yea, and torn it in pieces with the nails of my cross, so that it is altogether frustrate, and has no force at all against thee, yet notwithstanding the matter contained in this law, even those precepts, and prohibitions which I have now delivered unto thee, being the mind and will of my Father, and the eternal and unchangeable rule of righteousness, and that which is in my heart, Psal. 40: 8. Yea, and that which I have promised to write in the hearts of all those that are mine, Jer. 31: 33. Yea, and that which I have promised to make them yield willing obedience unto, Psal. 110: 3. I and my Father do commend it unto thee, as that rule of obedi-

* Elton on Col. p. 311, 312.

ence whereby thou art to express thy love and thankfulness unto us for what we have done for thee. And therefore I will say no more unto thee but this, "If thou love me keep my commandments," John 14: 15. And thou art my friend, "If thou do whatsoever I command thee," John 15: 14.

Neo. But, sir, does God in Christ require me to yield perfect obedience to all the ten commandments according as you have this day expounded them?

Evan. I answer, yea: for though God in Christ do not require of you, or any true believer, any obedience to the law at all, by way of satisfaction to his justice, for that Christ has fully done already; yet he requires that every true believer purpose, desire, and endeavor to do their best to keep all the ten commandments, perfectly, according as I have this day expounded them; witness the sayings of Christ himself, Matth. 5: 48. "Be ye therefore perfect, as your Father which is in heaven is perfect."

Neo. But, sir, do you think it possible, that either I, or any believer else, should keep the commandments perfectly, according as you have this day expounded them?

Evan. O no! both you and I, and every believer else, have, and shall have cause to say with the apostle, Phil. 3: 12. "Not as though I had already attained, or were already perfect."

Neo. But will God in Christ accept of my obedience, if it be not perfect?

Evan. Yea, neighbor Neophitus, you being a justified person, and so it not being in the case of justification, but in case of child-like obedience, I may, without fear of danger, say unto you, God will accept the will for the deed, and "will spare you as a man spareth his own son that serveth him," Mal. 3: 17. Yea, "like as a father pitieth his children, so the Lord will pity you, for he knoweth your frame, he remembereth that you are but dust," Psal. 103: 13, 14. Nay, he will not only spare you and pity you, for what you do not, but he will also reward you for what you do.

Neo. Say you so, sir, then I beseech you tell me what this reward shall be.

Evan. Why if there be degrees of glory in heaven, as

some both godly and learned have conceived there are, then I tell you that the more obedient you are unto the law, the more shall be your glory in heaven; but because degrees of glory are disputable, I cannot assure you of that.

Howbeit this you may assure yourself, that the more obedience you yield unto the ten commandments, the more you please your most gracious God and loving Father in Christ, 1 Sam. 15: 20. And the more your conscience witnesseth that you please God, the more quiet you shall feel it to be, and the more inward peace you shall have, according to that of the Psalmist, "Great peace have they that love thy law, and nothing shall offend them." For though faith in the blood of Christ has made your peace with God as a Judge, yet obedience must keep your peace with him as a Father; yea, the more your conscience witnesses that you do that which pleaseth God, the more encouragement you will have, and the more confidently you will approach towards God in prayer. "Beloved, saith the beloved apostle, if our hearts condemn us not, then we have boldness towards God," 1 John 3:21. For though faith in the blood of Christ takes away that guilt which subjects you to the legal curse, yet obedience must take away that guilt which subjects you to a fatherly displeasure. Furthermore, you are to know, that the more obedience you yield unto the ten commandments, the more temporal blessings, outward prosperity, and comfort of this life (in the ordinary course of God's dealing) you shall have: O! saith the Lord, "That my people had hearkened unto me, and Israel had walked in my ways, he should soon have fed them with the finest of the wheat, and with honey out of the rock, should I have satisfied thee." Besides the more obedience you yield unto the ten commandments, the more glory will you bring to God, according to that of our Saviour, John 15: 8. "Herein is my Father glorified, that ye bear much fruit." To conclude, the more obedience you yield unto the ten commandments, the more good you will do unto others, according to that of the apostle, Tit. 3: 8. "This is a faithful saying, and these things I will that thou affirm constantly, that they which

have believed in Christ, might be careful to maintain good works, these things are good and profitable unto men."

Neo. But, sir, what if I should not purpose, desire, and endeavor to yield obedience to all the ten commandments, as you say the Lord requires; what then?

Evan. Why then, although it is true you have no cause to fear that God will proceed against you as a wrathful judge against a malefactor; yet have you cause to fear that he will proceed against you as a displeased *father* against an offending child; that is to say, although you have no cause to fear that he will unjustify you, and unson you, and deprive you of your heavenly inheritance, and inflict the penalty of the law of works upon you, and so condemn you; for saith the apostle, "There is no condemnation to them that are in Christ Jesus," Rom. 8: 1. Yet have you cause to fear that he will hide his fatherly face, and withdraw the light of his countenance from you; and that your conscience will ever be accusing and disquieting you, which if it do, then will you draw back, and be afraid to ask any thing of God in prayer; for even as a child whose conscience tells him that he has angered and displeased his father, will be unwilling to come into his father's presence, especially to ask of him any thing he wants, even so it will be with you; and besides, you shall be sure to be whipped and scourged with many bodily and temporal chastisements and corrections, according to that which is said concerning Jesus Christ and his seed, even true believers, and justified persons, Psal. 89: 30—33. "If his children forsake my law, and walk not in my judgments; if they break my statutes, and walk not in my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."

Wherefore, neighbor Neophitus, to apply these things a little more closely to you, and so to conclude, Let me exhort you when you come home, call to mind and consider every commandment, according as you have heard them this day expounded, and resolve to endeavor yourself to do thereafter; and always take notice how and

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wherein you fail and come short of doing what is required, and of avoiding what is forbidden; and especially be careful to do this when you are called to humble yourself before the Lord, in fasting and prayer, and upon occasion of going to receive the sacrament of the Lord's supper, and so shall you make a right use of the law.

Neo. And, sir, why would you have me more especially to take notice of my sins, when I am called to humble myself before the Lord in fasting and prayer?

Evan. Because the more sinful you see yourself to be, the more humble will your heart be; and the more humble your heart is, the more fit you will be to pray, and the more the Lord will regard your prayers, wherefore upon occasion of some heavy and sore affliction, either felt, or feared to come upon yourself, or some sore judgment and calamity either felt, or feared to come upon the nation, or place where you live, the Lord calleth you to humble yourself, in fasting and prayer, then do you thereupon take occasion to meditate and consider seriously what duties are required, and what sins are forbidden in every one of the ten commandments, and then consider how many of those duties you have omitted, and how many of those sins you have committed; consider also the sinful manner of performing those duties you have performed, and the base and sinful self-ends which you have had in the performance of them; consider also how many sinful corruptions there are in your heart, which break not forth in your life, and the disposition of heart which you have naturally to every sin which you do not commit; and then consider that although the sins which you do now commit, are not a transgression of the law of works, because you are not now under the law, Rom. 6: 14. yet are they a transgression of the law of Christ, because you are still under that law, 1 Cor. 9: 21. And though they be not committed against God, standing in relation to you as a wrathful Judge, yet have they been committed against him as he stands in relation to you, as a merciful and loving Father; and though they subject you not to the wrath of a judge, nor to the penalty of the law of works, yet they subject you to the anger and displeasure of a loving Father, and to the penalty of the law of Christ.

Whereupon draw near unto God by prayer, saying unto him after this manner:

"O MERCIFUL and loving Father, I acknowledge that the sins which I did commit before I was a believer, were a transgression of the law of works, because I was then under that law; yea, and that they were committed against thee, as thou stoodest in relation to me as a Judge, and that therefore thou mightest most justly have inflicted the curse or penalty of the law of works upon me, and so have cast me to hell; but seeing that thou hast enabled me to believe the gospel, *viz.* That thou hast been pleased to give thine own Son Jesus Christ to undertake for me,* to become *my* surety, to take *my* nature upon him, and to be made under the law, to redeem *me* from under the law,† and to be made a curse for *me*, to redeem *me* from the curse, and to reconcile *me* unto thee by his death. Now, I know it standeth not with thy justice to proceed against me by virtue of the law of works, and so to cast me to hell. Nevertheless, Father, I know that the sins which I have committed since I did believe, have been a transgression of the law of Christ, because I am still under that law: yea, and I do acknowledge that they have been committed against thee, even against thee, my most gracious, merciful and loving Father in Jesus Christ, and that it is therefore meet thou shouldest express thy fatherly anger and displeasure towards me, for these sins which thy law hath discovered unto me, in bringing this affliction upon me, or this judgment upon the place or nation wherein I live: howbeit, Father, I knowing that thy fatherly anger towards thy children is never mixed with hatred, but always with love; and that in afflicting them, thou never intendest any satisfaction to thine own justice, but their amendment, even the purging out the remainders of those sinful corruptions which are still in them, and conforming them to thine own image; I therefore come unto thee this day to humble myself before thee, and to call upon thy name, not for any need nor

* Observe in this language, the appropriating nature of saving faith.

† Gal. 4: 4. and 3: 13. Rom. 5: 10.

power that I conceive I have to satisfy thy justice, or to appease thy eternal wrath, and to free my soul from hell; for that I believe Christ hath fully done for me already: but I do it in hopes thereby to pacify thy fatherly anger and displeasure towards me, and to obtain the removal of this affliction or judgment which I feel or fear: wherefore I beseech thee to pardon and forgive these my sins, which have been the procuring cause thereof; yea, I pray thee not only to pardon them, but also to purge them, that so this may be all the fruit, even the taking away of sin, and making me partaker of thy holiness; and then, Lord remove this affliction or judgment when thy will and pleasure is."

And thus have I showed you the reason why I would have you more especially to take notice of your sins; when you come to humble yourself before the Lord in fasting and prayer.

Neo. And, sir, why would you have me to take notice of my sins, upon occasion of my going to receive the sacrament of the Lord's supper?

Evan. Because the more sinful you see yourself to be, the more need you will see yourself to have of Christ; and the more need you see yourself to have of Christ, the more you will prize Christ, and the more you prize Christ, the more you will desire him, and the more you do desire Christ, the more fit and worthy receiver you will be.

Wherefore when you are determined to receive the sacrament, then take occasion to examine yourself as the apostle exhorts you; behold the face of your souls in the glass of the law, lay your heart and life to that rule, as I directed you before; then think with yourself, and commune with your own heart, saying in your heart after this manner, though I believe that all these my sins are for Christ's sake freely and fully pardoned and forgiven, so as that I shall never be condemned for them, yet do I not so fully and comfortably believe it as I ought, but am sometimes apt to question it: and besides, though my sins have not dominion over me, yet I feel them too prevalent in me, and I would fain have more power and strength against them; I would fain have my graces stronger, and

my corruptions weaker; wherefore I knowing that Christ in the sacrament of the Lord's supper doth seal up unto me the assurance of the pardon and forgiveness of all my sins; yea, and knowing that the death and bloodshed of Jesus Christ which is there represented, has in it both a pardoning and a purging virtue: yea, and knowing that the more fully I apprehend Christ by faith, the more strength of grace, and power against curruptions I shall feel. Wherefore I will go to partake of that ordinance, in hope that I shall there meet with Jesus Christ, and apprehend him more fully by faith, and so obtain both more assurance of the pardon of my sins, and more power and strength against them, which the Lord grant you for Christ's sake. And thus having also showed you the reason why I would have you more especially take notice of your sins before you come to receive the sacrament of the Lord's supper, I will now take my leave of you: for my other occasions do call me away.

Neo. Well, sir, I do acknowledge, that you have taken great pains both with my neighbor and me this day, for which I give you many thanks. And yet I must entreat you to do the like courtesy for me which you promised my neighbor Nomologista, and that is, at your leisure, to write me out a copy of the conference we have had this day.

Evan. Well neighbor Neophitus, I shall think of it, and it may be, accomplish your desire. And so the God of peace be with you.

Neo. The Lord be with you, sir.

APPENDIX.

THE DIFFERENCE BETWEEN THE LAW AND THE GOSPEL.

THERE is little more in all this to be attributed to me than gathering and composing it; that which I aim at, and intend therein, is to show unto myself, and others that shall read it, the difference between the law and the gospel, a point (as I conceive) very needful for us, to be well instructed in; and that for these reasons:

First. Because, if we be ignorant thereof, we shall be very apt to mix and mingle them together, and so to confound the one with the other: which, as Luther on the Galations, p. 31. truly saith, does more mischief than man's reason can conceive; and therefore he advises all Christians (in the case of justification) to separate the law and the gospel as far asunder as heaven and earth.

Secondly. Because, if we knew aright how to distinguish between them, the knowledge thereof will afford us no small light towards the true understanding of the scripture, and will help us to reconcile all such places, both in the Old and New Testament, as seem to be repugnant; yea, and it will help us to judge aright of cases of conscience, and quiet our own conscience in time of trouble and distress; yea, and we shall be thereby enabled to try the truth and falsehood of all doctrines: wherefore, for our better instruction in the point, we are first of all to consider and take notice *what the law is,* and *what the gospel is.*

Now the law is a doctrine partly known by nature, teaching us that there is a God, and what God is, and what he requires us to do, binding all reasonable creatures to perfect obedience, both internal and external, promising the favor of God, and everlasting life to all those who yield perfect obedience thereunto, and denouncing the curse of God, and everlasting damnation to all those who are not perfectly correspondent thereunto.

But the gospel is a doctrine revealed from heaven, by

the Son of God, presently after the fall of mankind into sin and death, and afterwards manifested more clearly and fully to the patriarchs and prophets, to the evangelists and apostles, and by them spread abroad to others; wherein freedom from sin, the curse of the law, the wrath of God, death and hell, is freely promised for Christ's sake unto all those who truly believe on his name.

2dly. We are to consider what the nature and office of the law is, and what the nature and office of the gospel is.

Now the nature and office of the law is, to show unto us our sin, Rom. 3: 20. our condemnation and death, Rom. 2: 1. and 7: 10. But the nature and office of the gospel is to show unto us that Christ hath taken away our sin, John 1: 29. and that he also is our redemption and life, Col. 1: 14. and 3: 4.

So that the law is a word of wrath, Rom. 4: 14.

But the gospel is a word of peace, Eph. 2: 17.

3dly. We are to consider where we may find the law written, and where we may find the gospel written.

Now we shall find this law and this gospel written and recorded in the writings of the prophets, evangelists and apostles, namely in the books called the Old and New Testaments, or the scripture. For the law and the gospel are the chief general heads which comprehend all the doctrine of the scriptures; yet are we not to think that these two doctrines are to be distinguished by the books and leaves of the scriptures, but by the diversity of God's Spirit speaking in them: we are not to take and understand whatsoever is contained in the compass of the Old Testament to be only and merely the word and voice of the law, neither are we to think that whatsoever is contained within the compass of the books called the New Testament is only and merely the voice of the gospel; for sometimes in the Old Testament, God speaks comfort, as he comforted Adam, with the voice of the gospel; sometimes also in the New Testament he doth threaten and terrify, as when Christ threatened the Pharisees. In some places again, Moses and the prophets play the evangelists, insomuch that Hierom doubts whether he should call Isaiah a prophet or an evangelist. In some places likewise Christ and the apostles supply

the part of Moses: Christ himself until his death, was under the law; which law he came not to break but to fulfil; so his sermons made to the Jews, for the most part, run all upon the perfect doctrine, and works of the law, showing and teaching what we ought to do, by the right law of justice, and what danger ensueth in the non-performance of the same. All which places, though they be contained in the book of the New Testament, yet are they to be referred to the doctrine of the law, ever having included in them a privy conception of repentance, and faith in Christ Jesus. As for example, where Christ thus preacheth, "Blessed are the pure in heart, for they shall see God," Matth. 5: 8. Again, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," Mat. 18:3. And again, "He that doeth the will of my Father which is in heaven, shall enter into the kingdom of heaven," Matth. 7: 21. And again, the parable of the wicked servant cast into prison, for not forgiving his fellow, Matth. 18: 30. the casting of the rich glutton into hell, Luke 16: 23. and again, "He that denieth me before men, I will deny him before my Father which is in heaven," Luke 12: 9. with divers such other places; all which, I say, appertain to the doctrine of the law.

Wherefore, in the fourth place, we are to take heed when we read the scriptures, we do not take the gospel for the law, nor the law for the gospel, but labor to discern and distinguish the voice of the one from the other: and if we would know when the law speaketh, and when the gospel speaketh, let us consider and take this for a note, That when in scripture there is any moral work commanded to be done, either for the eschewing of punishment, or upon promise of any reward, temporal or eternal; or else when any promise is made, with the condition of any work to be done, which is commanded in the law, there is to be understood the voice of the law.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any law, either natural, ceremonial, or moral, or any work done by us; all those places, whether we read them in the Old Testament, or in the New Testament, are to be re-

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ferred to the voice and doctrine of the gospel, yea, and all those promises of Christ's coming in the flesh, which we read in the Old Testament, yea, and all those promises in the New Testament, which offer Christ upon condition of our believing on his name, are properly called the gospel, because they have no condition of our mortifying annexed unto them, but only faith to apprehend and receive Jesus Christ, as it is written, Rom. 3: 22. "For the righteousness of God, which is by faith, of Jesus Christ unto all, and upon all that believe," &c.

Briefly, then, if we would know when the law speaks, and when the gospel speaks, either in reading the word, or in hearing it preached; and if we would skilfully distinguish the voice of the one from the voice of the other, we must consider,

Law. That the law saith, "Thou art a sinner, and therefore thou shalt be damned," Rom. 7:2. 2 Thess. 2:12.

Gosp. But the gospel saith, No, "Christ Jesus came into the world to save sinners;" and therefore "believe on the Lord Jesus Christ, and thou shalt be saved," 1 Tim. 1: 15. Acts 16: 31.

Law. Again the law saith, "Knowest thou not that the unrighteous shall not inherit the kingdom of God: be not deceived," &c. 1 Cor. 6: 9. And therefore thou being a sinner, and not righteous, shalt not inherit the kidgdom of God.

Gosp. But the gospel saith, "God hath made Christ to be sin for thee, who knew no sin; that thou mightest be made the righteousness of God in him who is THE LORD THY RIGHTEOUSNESS, Jer. 23: 6.

Law. Again the law saith, "Pay me that which thou owest me, or else I will cast thee into prison," Matt. 18: 28, 30.

Gosp. But the gospel saith, "Christ gave himself a ransom for thee," 1 Tim. 2: 6. "And so is made redemption unto thee," 1 Cor. 1: 30.

Law. Again the law saith, "Thou hast not continued in all that I require of thee, and therefore art accursed," Deut. 27: 26.

Gosp. But the gospel saith, "Christ hath redeemed thee from the curse of the law, being made a curse for thee," Gal. 3: 13.

Law. Again the law saith, "Thou art become guilty before God, and therefore thou shalt not escape the judgment of God, Rom. 3: 19. and 2: 3.

Gosp. But the gospel saith, "The Father judgeth no man, but hath committed all judgment to the Son," John 5: 22.

And now, knowing rightly how to distinguish between the law and the gospel, we must in the fifth place take heed that we break not the orders between these two, in applying the law where the Gospel is to be applied, either to ourselves or to others. For though the law and the gospel, in order of doctrine, are many times to be joined together; yet, in the case of justification, the law must be utterly separated from the gospel.

Therefore, whensoever, or wheresoever any doubt or question ariseth of salvation, or our justification before God, there the law, and all good works, must be utterly excluded, and stand apart, that grace may appear free, and that the promise and faith may stand alone; which faith alone, without law or works, bringeth thee in particular to thy justification and salvation through the mere promise and free grace of God in Christ; so that I say, in the action and office of justification, both law and works are to be utterly excluded and exempted, as things which have nothing to do. The reason is this; seeing that all our redemption springeth out from the body of the Son of God crucified, there is thou[illegible] nothing that can stand us in stead, but that only wherewith the body of Christ is apprehended. Now, forasmuch as neither the law nor works, but *faith* only is the thing which apprehends the body and passion of Jesus Christ; therefore faith only is that matter which justifies a man before God, through the strength of that object Jesus Christ, which it apprehends; like as the brazen serpent was the object only of the Israelites looking, and not of their hands working; by the strength of which object, through the promise of God, immediately proceeded health to the beholders, so the body of Christ being the object of our faith, striketh righteousness to our souls, not through working but through believing.

Wherefore, when any person or persons feel themselves oppressed and terrified with the burden of their sins, and feel themselves with the majesty of the law and

judgment of God terrified and oppressed, outweighed and thrown down into utter discomfort, almost to the pit of hell, as happens sometimes to God's own dear servants, who have soft and timorous consciences; when such souls, I say, read or hear any such place of scripture which appertains to the law, let them then think, and assure themselves, that such places do not appertain or belong to them; nay, let not such only who are thus deeply humbled and terrified, do this, but also let every one that does but make any doubt or question of their own salvation, through the sight and sense of their sin, do it.

And to this end and purpose, let them consider and mark well the end why the law was given, which was not to bring us to salvation, nor to make us good, and so to procure God's love and favor towards us; but rather to declare and convict our wickedness, and make us feel the danger thereof; to this end and purpose, that we seeing our condemnation, and being in ourselves confounded, may be driven thereby to have our refuge in the Son of God, in whom alone is to be found our remedy. And when this is wrought in us, then the law has accomplished its end in us; and therefore it is now to give place unto Jesus Christ, who, as the apostle saith, "is the end of the law," Rom. 10: 4. Let every true convicted person then, who fears the wrath of God, death and hell, when they hear, or read, any such place of scripture, as appertains to the law, not think the same to belong to them, no more than a mourning-weed belongs to a marriage-feast; and therefore, removing utterly out of their minds all cogitations of the law, all fear of judgment and condemnation, let them only set before their eyes the gospel, to wit, the glad and joyful tidings of Christ, the sweet comforts of God's promises, free forgiveness of sins in Christ, grace, redemption, liberty, psalms, thanks, singing, a paradise of spiritual jocundity, and nothing else: thinking thus within themselves, the law has now done its office in me, and therefore must now give place to its better, that is, it must needs give place to Jesus Christ the Son of God, who is my Lord and Master, Fulfiller and Accomplisher of the law.

Lastly, As we must take heed and beware that we apply not the law where the gospel is to be applied; so must

we also take heed and beware that we apply not the gospel where the law is to be applied, for as the other before was even as much as to put on a mourning-gown at a marriage-feast, so this is but even the casting of pearls before swine, wherein is great abuse amongst many; for commonly it is seen, that those proud, self-conceited, and unhumbled persons, those worldly Epicures and secure Mammonists, to whom the doctrine of the law properly appertains, do notwithstanding put it away from them, and bless themselves with the sweet promises of the gospel, saying, "They hope they have as good a share in Christ as the best of them all, for God is merciful," and the like. And contrariwise, the other contrite and bruised hearts, to whom belongs not the law, but the joyful tidings of the gospel, for the most part receive and apply to themselves the terrible voice and sentence of the law. Whereby it comes to pass, that many rejoice when they should mourn; and, many fear and mourn when they should rejoice. Wherefore, to conclude, in private use of life, let every person discreetly discern between the law and the gospel, and apply to himself that which belongs unto him; let the man or the woman who did never yet to any purpose (especially in the time of health and prosperity) think of, or consider their latter end, that did never yet fear the wrath of God, nor death, nor devil, nor hell, but has lived, and do still live a jocund and merry life; let them apply the curse of the law to themselves, for to them it belongs; yea, and let all your civil honest men and women, who it may be, do sometimes think of their latter end, and have had some kind of fear of the wrath of God, death and hell, in their hearts, and yet have salved up the sore with a plaister made with their own civil righteousness, with a salve compounded of their outward conformity to the duties contained in the law, their freedom from gross sins, and their upright and just dealing with men, let these hearken to the voice of the law, when it saith, "Cursed is every one that continueth not in all things which are written in the book of the law to do them:" but let all self-denying, fearful, trembling souls, apply the gracious and sweet promises of God in Christ unto themselves, and rejoice because their names are written in the book of life.

THE END.

TWELVE QUERIES,

PROPOSED BY THE COMMISSION OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, 1721, TO MR. JAMES HOG, AND ELEVEN OTHER MINISTERS OF THE GOSPEL HEREUNTO SUBSCRIBING, WHO HAD GIVEN IN A REPRESENTATION TO SAID ASSEMBLY IN FAVOR OF THE "MARROW OF MODERN DIVINITY:"—WITH THEIR ANSWERS TO THE QUERIES.

QUERY I. *Whether are there any precepts in the gospel, that were not actually given before the gospel was revealed?*

ANSWER. The passages in our representation, marked out to us, for the grounds of this query, are these; "The gospel-doctrine, known only by a new revelation after the fall. Par. 2. Of the same dismal tendency we apprehend to be the declaring of that distinction of the law, as it is the law of works, and as it is the law of Christ, as the author applies it, to be altogether groundless. Par. 5. The erroneous doctrine of justification, for something wrought in, or done by the sinner, as his righteousness, or keeping the new and gospel law. Par. penult. Now, leaving it to others to judge, if these passages gave any just occasion to this question, we answer,

1st. In the gospel, taken strictly, and contradistinct from the law for a doctrine of grace, or good news from heaven, of help in God through Jesus Christ, to lost, self-destroying creatures of Adam's race; or the glad tidings of a Saviour, with life and salvation in him to the chief of sinners, there are no precepts; all these, the command to believe, and repent, not excepted, belonging to, and flowing from the law, which fastens the new duty on us, the same moment the gospel reveals the new object.

That in the gospel, taken strictly, there are no precepts, to us seems evident from the holy scriptures. In the first revelation of it, made in these words, "The seed of

the woman shall bruise the head of the serpent," Gen. 3: 15. we find no precept but a promise, containing glad tidings of a Saviour, with grace, mercy, life, and salvation in him, to lost sinners of Adam's family. And the gospel preached unto Abraham, namely, "In thee, (*i. e.* in thy seed, which is Christ) shall all nations be blessed." Gal. 3: 8. compared with Gen. 12: 3. 22: 18. Acts 3: 25. is of the same nature. The good tidings of great joy to all people, of a Saviour born in the city of David, who is Christ the Lord, brought and proclaimed from heaven by the angels, Luke 2: 10, 11. we take to have been the gospel, strictly and properly so called, yet is there no precept in these tidings. We find likewise, the gospel of peace and glad tidings of good things, are in scripture convertible terms, Rom. 10: 15. And the word of the gospel, which Peter spoke to the Gentiles, that they might believe, was no other than peace by Jesus Christ, crucified, risen, and exalted to be judge of quick and dead, with remission of sins through his name, to be received by every one believing in him, Acts 15: 7. 10: 36—43. Much more might be added on this head, which, that we be not tedious, we pass. See Luke 4: 18. compared with Isa. 61: 1, 2. Acts 10: 24. 2 Tim. 1: 10. Of the same mind, as to this point, we find the body of reformed divines; as, to instance in a few, Calvin, Chamier, Pemble, Wendelin, Alting, the professors of Leyden, Witsius, Mastrich, Maresius, Troughton, Essenius.

That all precepts (those of faith and repentance not excepted) belong to, and are of the law, is no less evident to us: For the law of creation, or of the ten commandments, which was given to Adam in paradise, in the form of a covenant of works, requiring us to believe whatever God should reveal, or promise, and to obey whatever he should command; all precepts whatsoever must be virtually and really included in it: So that there never was, nor can be an instance of duty owing by the creature to God, not commanded in the moral law, if not directly and expressly, yet indirectly and by consequence. The same first command, for instance, which requires us to take the Lord for our God, to acknowledge his essential verity, and sovereign authority: to love, fear, and trust in

JEHOVAH, after what manner soever he shall be pleased to reveal himself to us: and likewise to grieve and mourn for his dishonor, or displeasure; requires believing in JEHOVAH, our righteousness, as soon as ever he is revealed to us as such, and sorrowing after a godly sort, for the transgression of his holy law, whether by one's self, or by others. It is true, Adam was not actually obliged to believe in a Saviour, till, being lost and undone, a Saviour was revealed to him; but the same command that bound him to trust and depend on, and to believe the promises of God Creator, no doubt, obliged him to believe in God Redeemer, when revealed: Nor was Adam obliged to sorrow for sin ere it was committed: But this same law that bound him to have a sense of the evil of sin in its nature and effects, to hate, loath, and flee from sin, and to resolve against it, and for all holy obedience, and to have a due apprehension of the goodness of God, obliged him also to mourn for it, whenever it should fall out. And we cannot see how the contrary doctrine is consistent with the perfection of the law; for if the law be a complete rule of all moral, internal and spiritual, as well as external and ritual obedience, it must require faith and repentance, as well as it does all other good works: and that it does indeed require them, we can have no doubt of, when we consider, that without them all other religious performances are in God's account as good as nothing; and that sin being, as the scripture, 1 John 3: 4. and our own standards tell us, any want of conformity to, or transgression of the law of God, unbelief and impenitency must be so too: And if they be so, then must faith and repentance be obedience and conformity to the same law, which the former are a transgression of, or an inconformity unto; unbelief particularly, being a departing from the living God, Heb. 3: 12. is, for certain, forbidden in the first command; therefore faith must needs be required in the same command, Isa. 26. 4. according to a known rule. But what need we more, after our Lord has told us, that faith is one of the weightier matters of the law, Matth. 23: 23. And that it is not a second table duty, which is there meant, is evident to us, by comparing the parallel place in Luke chap. 11: 42. where, in place of FAITH,

we have "the love of God." As for repentance, in case of sin against God, it becomes naturally a duty; and though neither the covenant of works, nor of grace admit of it, as any expiation of sin, or federal condition giving right to life, it is a duty included in every command, on the supposal of a transgression.

What moves us to be the more concerned for this point of doctrine, is, that if the law does not bind sinners to believe and repent, then we see not how faith and repentance, considered as works, are excluded from our justification before God; since in that case they are not works of the law, under which character all works are in scripture excluded from the use of justifying in the sight of God. And we call to mind, that on the contrary doctrine, Arminius laid the foundation of his rotten principles, touching sufficient grace, or rather natural power. "Adam," said he, "had not power to believe in Jesus Christ, because he needed him not; nor was he bound so to believe, because the law required it not: Therefore, since Adam by his fall did not lose it, God is bound to give every man power to believe in Jesus Christ." And Socinians, Arminians, Papists, and Baxterians, by holding the gospel to be a new, proper, preceptive law, with sanction, and thereby turning it into a real, though milder covevant of works, have confounded the law and the gospel, and brought works into the matter and cause of a sinner's justification before God. And, we reckon, we are the rather called to be on our guard here, that the clause in our representation, making mention of the new, or gospel-law, is marked out to us, as one of the grounds of this query, which we own to be somewhat alarming. Besides all this, the teaching that faith and repentance are gospel commands, may yet again open the door to Antinomianism as it sometimes did already, if we may believe Mr. Cross, who says, "History tells us, That it sprung from such a mistake, that faith and repentance were taught and commanded by the gospel only; and that they contained all necessary to salvation, so the law was needless." Sermon on Rom. 3: 27. page 165.

On this head also, namely, That all precepts belong to the law, we might likewise adduce a cloud of witnesses

beyond exception, such as Pemble, Essenius, Anthony, Burgess, Rutherford, Owen, Witsius, Dickson, Ferguson, Troughton, Larger Catechism on the duties required, and sins forbidden in the first commandment. But, without insisting further, we answer,

2d. In the gospel, taken largely for the whole doctrine of Christ and the apostles, contained in the New Testament, or for a system of all the promises, precepts, threatenings, doctrines, histories, that any way concern man's recovery and salvation; in which respect, not only all the ten commandments, but the doctrine of the covenant of works, belong to it, (but in this sense the gospel is not contradistinct from the law:) In the gospel, taken thus at large, we say, there are doubtless many precepts, that were not actually given (that is particularly and expressly promulgated, or required) before the gospel was revealed. Love to our enemies, to instance in a few of many, mercy to the miserable, bearing of the cross, hope and joy in tribulations, in prospect of their having a desired issue; love, thankfulness, prayer and obedience to a God Redeemer, zealous witnessing against sin, and for truth, in case of defection from the faith or holiness of the gospel, confessing our faults to, and forgiving one another: all the ceremonial precepts under the Old Testament, together with the institutions of Christ under the New, faith in Jesus Christ, repentance unto life, with many more, to say nothing of personal and particular precepts, were not actually given before the gospel was revealed; all which are nevertheless reducible to the law of the ten commands, many of them being plain duties of the law of nature, though they had no due and proper objects, nor occasions of being exercised in an innocent state. It is true, there are many of them we never had heard of, without the gospel had been revealed; yet are they not therefore, in any proper sense, precepts of the gospel, but of the law, which is exceeding broad, extending to new objects, occasions and circumstances. The law says one thing to the person unmarried, and another thing to the same person when married; one thing to him as a child, another thing to him as a parent, &c. yet is it the same law still. The law of God, being perfect, and like

unto its author, must reach to every condition of the creature; but, if for every new duty, or new object of faith, there behooved to be a new law; how strangely must laws be multiplied? The law itself, (even as in the case of a man,) may meet with many changes, and yet remain the same as to its essence. Now, as to faith and repentance, though ability to exercise them, and acceptance of them, be by the gospel: yet, it is evident, that they must be regulated by the same law, the transgression of which made them necessary. The essence of repentance, it is plain, lies in repeating and renewing, with a suitable frame of spirit, the duties omitted; or in observing the law, one had formerly violated: For as the divine perfections are the rule and pattern of God's image in man, as well in his regeneration, as in his creation; so the holy law of God is the rule of our repentance, as well as of our primitive obedience. And why faith, when it has God Mediator, or God Redeemer for its object, may not be from the same law as when it had God Creator, or God Preserver for its object, we cannot see.

QUERY II. *Is not the believer now bound, by the authority of the Creator, to personal obedience to the moral law, though not in order to justification?*

ANS. What is given us for the ground of this query, is the following clause of our Representation, viz. Since believers are not under it, to be thereby justified or condemned, we cannot comprehend how it continues any longer a covenant of works to them, or as such to have a commanding power over them, that covenant form of it being done away in Christ, with respect to believers." Par. 4. This clause of the Representation being so much one, even in words, with our Confession, chap. 19. § 6. we could never have expected the reverend Commission would have moved a query upon it; but since they have been pleased to think otherwise, we answer affirmatively.

The believer, since he ceases not to be a creature by being made a new creature, is, and must ever be bound to personal obedience to the law of the Ten Commands, by the authority of Father, Son, and Holy Ghost, his Creator:

But this authority is, as to him, issued by and from the Lord Jesus Christ, at whose mouth he receives the law, being as well his Lord God Creator, as his Lord God Redeemer, and having all the fulness of the Godhead dwelling in him; nor can, nor will, the sinful creature ever apply himself to obedience, acceptable to God, or comfortable to himself, without the Creator's authority come to him in that channel.

We are clear and full of the same mind with our Confession, "That the moral law of the Ten Commandments doth for ever bind all, as well justified persons as others, to the obedience thereof, not only in regard of the matter contained in it, but also in respect of God the Creator, who gave it: and that Christ doth not in the gospel any way dissolve, but much strengthen this obligation," cap. 19. For, how can it lose any thing of its original authority, by being conveyed to the believer in such a sweet and blessed channel, as the hand of Christ, since both he himself is the supreme God and Creator, and since the authority, majesty, and sovereignty of the Father, is in his Son, he being the same in substance, equal in power and glory? "Beware of him, (says the Lord unto Israel, concerning Christ the angel of the covenant,) and obey his voice, provoke him not: For my name is in him," Exod. 23: 21. that is, as we understand it, my authority, sovereignty, and other adorable excellencies, yea, the whole fulness of the Godhead is in him, and in him only will I be served and obeyed. And then it follows, "But if thou shalt indeed obey his voice, and do all that I speak," ver. 22. The name of the Father is so in him, he is so of the same nature with his Father, that his voice is the Father's voice; "If thou obey his voice, and do all that I speak."

We desire to think and speak honorably of him, whose name is "Wonderful, Counsellor, the mighty God, the Everlasting Father, and the Prince of Peace." And it cannot but exceedingly grate our ears, and grieve our spirits, to find such doctrines or positions vented in this church, especially at a time when the Arian heresy is so prevalent in our neighbor nations, as have an obvious tendency to darken and disparage his divine authority, as that,

"If a believer ought not to receive the law of the Ten Commands at the hand of God, as he is Creator out of Christ, then he is not under its obligation, as it was delivered by God the Creator, but is loosed from all obedience to it, as it was enacted by the authority of the Lord Creator, andthat it is injurious to the infinite majesty of the sovereign Lord Creator, and to the honor of his holy law, to restrict the believer to receive the Ten Commands only at the hand of Christ." What can be more injurious to the infinite majesty of the Sovereign Lord Redeemer, by whom all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, than to speak as if the Creator's authority was not in him; or, as if the receiving the Creator's law from Christ did loose men from obedience to it, as enacted by the authority of the Father. Wo unto us, if this doctrine be the truth; for so should we be brought back to consuming fire indeed: For, out of Christ, "He that made us, will have no mercy on us; nor will he that formed us, show us any favor." We humbly conceive the Father does not reckon himself glorified, but contemned by Christians offering obedience to him as Creator out of Christ: Nor does the offering to deal with him after this sort, or to teach others so, discover a due regard to the mystery of Christ revealed in the gospel; for it is the will of the Father, the Sovereign Lord Creator, That all men should honor the Son, even as they honor himself; and that at, or in, the name of Jesus, every knee should bow: and that every tongue should confess Jesus Christ is Lord, to the glory of God the Father, who having in these last days spoken unto us by his Son, by whom also he made the world, and with an audible voice from heaven hath said, "This is my beloved Son in whom I am well pleased; hear ye him." Were it not we would be thought tedious, Perkins, Durham, Owen, and others, might have been heard on this head. But we proceed to

QUERY III. *Doth the annexing of a promise of life, and a threatening of death to a precept, make it a covenant of works?*

We answer as in our representation, That the promise

of life, and threatening of death, superadded to the law of the Creator, made it a covenant of works to our first parents PROPOSED: And their own consent, which sinless creatures could not refuse, made it a covenant of works ACCEPTED. "A law, saith the judicious Durham, doth necessarily imply no more, than 1st. To direct. 2dly. To command; enforcing that obedience by authority. A covenant doth further necessarily imply promises made upon some conditions or threatenings added, if such a condition be not performed. Now, says he, this law may be conditioned without the consideration of a covenant; for it was free to God to have added, or not to have added promises; and the threatenings, upon supposition the law had been kept, might never have taken effect." (Treatise on the commands, page 4. quarto edit.) From whence it is plain, in the judgment of this great divine, the law of nature was turned into a covenant by the addition of a promise of life, and threatening of death. Of the same mind is Burgess, and the London ministers, Vindiciæ Legis, page 61. "There are only Two things which go to the essence of the law: and that is, 1mo, Direction. 2do, Obligation. 1mo, Direction, therefore a law is a rule: hence the law of God is compared to light. 2do, Obligation; for therein lieth the essence of sin, that it breaketh this law, which supposes the obligatory force of it. In the next place, there are two consequents of the law, which are AD BENE ESSE, that the law may be the better obeyed; and this indeed turneth the law into a covenant. 1st. the sanction of it, by way of promise, that is a mere free thing: God by reason of that dominion which he had over man, might have commanded his obedience, and yet never made a promise of eternal life unto him. And, 2dly. As for the other consequent act of the law, to curse and to punish, this is but an accidental act, not necessary to a law: for it comes in upon supposition of transgression. A law is a complete law, obliging, though it do not actually curse; as in the confirmed angels it never had any more than obligatory and mandatory acts upon them: For that they were under a law, is plain, because otherwise they could

not have sinned; for where there is no law there is no transgression."

Though there is no ground from our representation to add more on this head, yet we may say, that a promise of life made to a precept of doing, that is in consideration, or upon condition of one's doing, (be the doing more or less, it is all one, the divine will in the precept being the rule in this case,) is a covenant of works. And as to believers in Christ, though in the gospel, largely taken, we own there are promises of life, and threatenings of death, as well as precepts; and that godliness hath the promise, not only of this life, but of that which is to come, annexed to it in the order of the covenant; yet we are clear, no promise of life is made to the performance of precepts, nor eternal death threatened in case of their failing whatsoever in performing: else should their title to life be founded, not entirely on Christ, and his righteousness imputed to them, but on something in, or done by themselves: And their after sins should again actually bring them under vindictive wrath, and the curse of the law; which upon their union with Christ, who was made a curse for them, to redeem them from under it, they are, according to scripture, Rom. 6: 14,15. Rom. 8:1. Gal. 3:13.4: 5. and our Confession, Chap. 20. § 2. Chap. 11. § 5. for ever delivered from. Hence we know of no sanction the law, standing in the covenant of grace, hath with respect to believers, besides gracious rewards, all of them freely promised on Christ's account, for their encouragement in obedience; and fatherly chastisement and displeasure, in case of their not walking in his commandments, Psal. 89: 31, 33. 1 Cor. 11: 30, 32. Luke 1: 20. which to a believer are no less awful, and much more powerful, restraints from sin, than the prospect of the curse and hell itself would be. The Reverend Commission will not, we hope, grudge to hear that eminent divine Mr. Perkins, in a few words, on this head, who having put the objection, "In the gospel there are promises of life upon condition of our perfect obedience, as Rom. 8: 13. 'If ye through the Spirit,' &c. Answers, The promises of the gospel

are not made to the work, but to the worker; and to the worker, not for his work, but for Christ's sake according to his work. *e. g.* The promise of life is not made to the work of mortification, but to him that mortifies his flesh; and that not for his mortification, but because he is in Christ, and his mortification is the token and evidence thereof." On Gal. p. 326. in fol. This, as it is the old protestant doctrine, so we take it to be the truth. And as to the believer's total and final freedom from the curse of the law, upon his union with Christ, protestant divines, particularly RUTHERFORD and OWEN, throughout their writings, are full and clear on the head.

QUERY IV. *If the moral law, antecedent to its recieving the form of a covenant of works, had a threatening of hell annexed to it?*

ANSW. Since the law of God never was, nor will ever in this world be the stated rule, either of man's duty towards God, or of God's dealing with man, but as it stands in one of the two covenants of works and grace, we are at a loss to discover the real usefulness of this query, as well as the foundation it has in our representation.

As to the intrinsical demerit of sin, we are clear, whether there had ever been any covenant of works or not, it deserves hell, even all that an infinitely holy and just God ever has or shall inflict for it: Yet what behooved to have been the Creator's disposal of the creature, in the supposed event of sin's entering, without a covenant being made, we incline not here to dip into: but, we reckon, it is not possible to prove a threatening of hell to be inseparable from the law of creation, the obligation of which, because resulting from the nature of God, and of the creature, is eternal and immutable: for confirmed angels, glorified saints, yea, and the human nature of Christ, are all of them naturally, necessarily and eternally obliged to love, obey, depend on, and submit unto God, and to make him their blessedness and ultimate end; but none, we conceive, will be peremptory in saying, They have a threatening of hell annexed to the law they are under. And we can by no means allow, That a believer deliver-

ed by Christ from the curse of the covenant of works is still obnoxious, upon every new transgression, to the threatening of hell, supposed to be inseparably annexed to the law of creation, or of the ten commandments; which law every reasonable creature must for ever be under: since this would in effect, be no other than after he is delivered from hell in one respect, to bind him over to it in another. Whatever threatening one may suppose belonged to the moral law of the ten commandments, antecedently to its receiving a covenant-form, all was, for certain, included in the sanction of the covenant of works: So that Christ, in bearing the curse of it, redeemed believers from the hell, vindictive wrath and curse, their sins in any sort deserved; the hand-writing that was against them, he cancelled, tore to pieces, and nailed to his cross. Hence the threatening of hell, and the curse, are actually separated from the law of the ten commandments, which believers are under as a rule of life: And to hold otherwise, is the leading error, yea, the very spring and fountain-head of Antinomianism; on all which, Burges, Rutherford, and others, may be heard.

Query V. *If it be peculiar to believers, to be free of the commanding power of the law, as a covenant of works?*

Answ. Though our saying, We cannot comprehend how the covenant of works, as such, continues to have a commanding power over believers, that covenant-form of it being done away in Christ with respect to them, (Par. 4.) gives no sufficient foundation to this query, since we affirm nothing concerning any but believers, whose freedom from the commanding power of that covenant, the query seems, as much as we do, to allow of, We answer affirmatively: For, since it is only to believers the Spirit of God in scripture says, "Ye are not under the law, (the main import of which phrase is, subjection to the commanding power of it, as a covenant,) but under grace," Rom. 6: 14. Gal. 4: 5, 21. and since they only are, by virtue of their union with Christ actually freed from being under the law, by Christ's being made under it (*i. e.* under its command, as above, as well as under its curse)

for them; and since, according to our Confession, cap. 19. § 6. it is the peculiar privilege of believers, which therefore unbelievers have no interest in, not to be under the law as a covenant of works, to be justified or condemned thereby; we can allow no other, besides believers to be invested with that immunity.

All unbelievers within, as well as without the pale of the visible church, since they seek righteousness, only by the works of the law, and are strangers to the covenant of grace, we always took to be debtors to the whole law, in their own persons: and this their obligation under the DO, or commanding power of that covenant, we took to be inviolably firm, till such time as by faith they had recourse to him, who "is the end of the law for righteousness to every one that believeth;" else we thought, and do still think, if their obligation to the command of that covenant be dissolved, merely by their living under an external gospel dispensation, they would be cast quite loose from being under any covenant at all; contrary to the common received doctrine of the protestant churches, namely, That every person whatsoever is under one or other of the two covenants of works and grace: Nor could they, unless they be under the commanding power of the covenant of works, be ever found transgressors of the law of that covenant, by any actual sin of their own; nor be bound over anew under the covenant curse thereby.

The covenant of works, it is true, is by the fall, weak and ineffectual, as a covenant, to give us life, by reason of our weakness, and disability to fulfil it, being antecedently sinners, and obnoxious to its curse: which no person can be, and yet at the same time have a right unto its promise. Hence, for any to seek life and salvation by it now, is no other than to labor after an impossibility; yet does it nevertheless continue in full force, as a law, requiring of all sinners, while they continue in their natural state, without taking hold, by faith, of Christ and the grace of the new covenant; requiring of them we say, personal, and absolutely perfect obedience and threatening death upon every the least transgression: From the

commanding power of which law, requiring universal holiness in such rigor, as that on the least failure in substance, circumstance or degree, all is rejected, and we are determined transgressors of the whole law; believers, and they only, are freed, as we said above. "But to suppose a person, says Doctor Owen, by any means freed from the curse due unto sin; and then to deny, that, upon the performance of the perfect sinless obedience which the law requires, he should have right to the promise of life thereby, is to deny the truth of God, and to reflect dishonor upon his justice. Our Lord himself was justified by the law; and it is immutably true, that he who does the things of it, shall live in them." (On justification, page 345.) "It is true," adds the same author, "That God did never formally and absolutely renew, or give again this law, as a covenant of works, a second time; nor was there any need that so he should do, unless it were declaratively only: And so it was renewed at Sinai; for the whole of it being an emanation of eternal right and truth, it abides, and must abide in full force for ever. Wherefore it is only so far broken as a covenant, that all mankind having sinned against the command of it, and so by guilt, with the impotency to obedience, which ensued thereupon, defeated themselves of any interest in its promise, and possibility of attaining any such interest, they cannot have any benefit by it. But as to its power to oblige all mankind unto obedience, and the unchangeable truths of its promises and threatenings, it abides the same as it was from the beginning." (Ibid.) "The introducing of another covenant, adds he again on the same head, inconsistent with, and contrary to it, does not instantly free men from the law, as a covenant: For, though a new law abrogates a former law inconsistent with it, and frees all from obedience, it is not so in a covenant, which operates not by sovereign authority; but becomes a covenant by consent of them with whom it is made. So there is no freedom from the old covenant, by the constitution of the new, till it be actually complied with: In Adam's covenant we must abide under obligation to duty and punishment, till by faith we be interested in the new." (Ibid. 351.)

From all which it appears to be no cogent reasoning to say, If the unbeliever be under the commanding power of the covenant of works, then would he be under two opposite commands at once, viz. to seek a perfect righteousness in his own person, and to seek it also by faith in a surety: For, though the law requires of us now, both active and passive righteousness in our own persons; and likewise, upon the revelation of Jesus Christ in the gospel, as Jehovah our righteousness, obliges us to believe in, and submit to him as such; yet, as it is in many other cases of duties, the law requires both these of us, not IN SENSO COMPOSITO, as they say, but IN SENSO DIVISO.* The law is content to sustain, and hold for good, the payment of a responsible surety, though itself provides none; and wills us, being insolvent of ourselves, cheerfully, thankfully, and without delay, to accept of the non-such favor offered unto us: But till the sinner, convinced of his undoneness otherwise, accept of, use, and plead that benefit in his own behalf, the law will, and does go on in its just demands, and diligence against him: Having never had pleasure in the sinful creature, by reason of our unfaithfulness, it can easily admit of the marriage to another husband, upon a lawful divorce, after fair count and reckoning, and full satisfaction and reparation made for all the invasions upon, and violations of the first husband's honor; but when the sinner, unwilling to hear of any such motion, still cleaves to the law its first husband, what wonder the law in that case, go on to use the sinner as he deserves? In short, this pretended absurdity, at worst, amounts to no more than this, Make full payment yourself, or find me good and sufficient payment by a surety, till which time, I will continue to proceed against you, without mitigation or mercy. Wherefore, the unbeliever is justly condemned by the law, both because he did not continue in all things written in the book of the law to do them, and because he did not believe on the name of the Son of God.

* Not in the whole, but in a divided sense.—*Reviser.*

QUERY VI. *If a sinner, being justified, has all things at once, that is necessary for salvation? And if personal holiness, and progress in holy obedience, is not necessary to a justified person's possession of glory, in case of his continuing in life after his justification?*

ANS. The ground of this query, marked out to us, in these words of holy Luther, "For in Christ I have all things at once; neither need I any thing more, that is necessary unto salvation." And to us it is evident, that this is the believer's plea, viz. Christ's most perfect obedience to the law for him, in answer unto its demand of good works for obtaining salvation, according to the tenor of the first covenant; which plea the Representation alleges to be cut off, and condemned by the act of Assembly. Par. 6. 11. But without saying any thing of the old Popish reflection on the doctrine of free justification by faith without works, as it was taught by Luther and other reformers, or the hardship of having this question put to us, as if we had given ground of being suspected for enemies to gospel holiness, which, our consciences bear us witness, is our great desire to have advanced in ourselves and others, as being fully persuaded, that without it neither they nor we shall see the Lord. We answer to the first part of the query,

That since a justified person, being passed from death to life, translated from the power of darkness, into the kingdom of God's dear Son, and blessed with all spiritual blessings in Christ, is, by virtue of his union with him, brought into, and secured in a state of salvation; and therefore, in the language of the Holy Ghost, actually, though not completely, saved already; and since, in him, he has particularly a most perfect, law biding and law magnifying righteousness, redemption in his blood, even the forgiveness of sins, peace with God, access, acceptance, wisdom, sanctification, everlasting strength, and, in one word, an overflowing, ever-flowing fulness, from which, according to the order of the covenant, he does, and shall receive whatever he wants: hence, according to the scripture, in Christ all things are his, and in him he is

complete. Considering, we say, these things, we think, a justified person has in Christ at once all things necessary to salvation, though of himself he has nothing.

To the second part of the query, we answer, that personal holiness, and justification being inseparable in the believer, we are unwilling, so much as the query does, to suppose their separation. Personal holiness we reckon so necessary to the possession of glory, or to a state of perfect holiness and happiness, as is the morning light to the noon-day warmth and brightness; as is a reasonable soul to a wise, healthy, strong and full-grown man; as an antecedent is to its consequent; as a part is to the whole, (for the difference between a state of grace and of glory, we take to be gradual only, according to the usual saying, "Grace is glory begun, and glory is grace in perfection.") So necessary, again, as motion is to evidence life, or, in order to walking; not only habitual, but actual holiness, and progress in holy obedience, one continuing in life, we are clear are so necessary, that without the same none can see the Lord. And as it is not only the believer's interest, but his necessary and indispensable duty, to be still going on "from strength to strength, until he appear before the Lord in Zion;" so the righteous, we believe, "will hold on his way, and he who is of clean hands will grow stronger and stronger." For though the believer's progress in holy obedience, by reason of the many steps, interruptions and assaults he frequently meets with from Satan, the world, and indwelling corruption, is far from being alike at all times; "yet the path of the just, though he frequently fall, will be as the shining light that shineth more and more unto the perfect day:" Though he may at times become "weary and faint in his mind; yet shall he, by waiting on the Lord, renew his strength, and mount up as with eagles' wings," &c. But still the believer has all this in and from Christ: For, whence can our progress in holiness come, but from the supply of his Spirit? Our walking in holy obedience, and every good motion of ours, must be in him, and from him, who is the WAY and the LIFE, who is our head of influences, and the fountain of our strength, and who "works

in us both to will and to do. Abide in me, says he, and I in you: For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered."

But if the meaning of the query be, of such a necessity of holy obedience, in order to the possession of glory, as imports any kind of causality, we dare not answer in the affirmative: For, we cannot look on personal holiness, or good works, as properly federal and conditional means of obtaining the possession of heaven, though we own they are necessary to make us meet for it.

QUERY VII. *Is preaching the necessity of a holy life, in order to the obtaining of eternal happiness, of dangerous consequence to the doctrine of free grace?*

ANSW. The last of the two clauses of the eighth act of Assembly, being complained of in the Representation, is the first and main ground of this query. Par. 16, 15. And ere we make answer to it, we crave leave to explain ourselves more fully, as to the offence we conceive to be given by that act; namely, that in the opposition to, and in place of the believer's plea of Christ's active righteousness, in answer to the law, demanding good works, for obtaining salvation according to the tenor of the first covenant, cut off, as we apprehend, by the fifth act; ministers are ordered, in the eighth act, to preach the necessity of our own personal holiness, in order to the obtaining of everlasting happiness. As also, that our inherent holiness seems to be put too much upon the same foot, in point of necessity for obtaining everlasting happiness, with justification by the Surety; which the frame of the words, being as follows, will well admit, viz. "Of free justification through our blessed Surety the Lord Jesus Christ, received by faith alone; and of the necessity of an holy life, in order to the obtaining of everlasting happiness." Moreover, that the great fundamental of justification is laid down in such general terms, as adveraries will easily agree to, without mention of the Surety's righteousness, active or passive, or the imputation of

either; especially since a motion in open Assembly, for adding the few, but momentous words, IMPUTED RIGHTEOUSNESS, was slighted. And finally, that that act is so little adapted to the end it is now given out to have been designed for, viz. A testimony of the supreme Godhead of our glorious God and Saviour Jesus Christ; and against Arianism; especially since not the least intimation or warning against that damnable heresy is to be found in the act itself; nor was made to that assembly in passing it.

To the query, we answer, That we cordially and sincerely own a holy life or good works, NECESSARY, as an acknowledgment of God's sovereignty, and in obedience to his command: "For this is the will of God, even our sanctification:" and, by a special ordination, he has appointed believers to walk in them: NECESSARY for glorifying God before the world, and showing the virtues of him, who hath called us out of darkness into this marvellous light: NECESSARY as being the end of our election, our redemption, effectual calling and regeneration; for, "the Father chose us in Christ, before the foundation of the world, that we should be holy: The Son gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works." And by the holy Spirit we are created in Christ Jesus unto them: NECESSARY, as expressions of our gratitude to our great Benefactor, for, being bought with a price, we are no more our own, but henceforth in a most peculiar manner bound, in our bodies, and in our spirits, which are his, to glorify, and by all possible ways to testify our thanksgiving to our Lord Redeemer and Ransomer; "to him who spared not his own Son, but gave him up to the death for us all; to him, who humbled himself, and became obedient unto death, even the death of the cross, for us." NECESSARY, as being the design not only of the word, but of all ordinances and providences; even that as "he who has called is holy, so we should be holy in all manner of conversation." NECESSARY again for evidencing and confirming our faith, good works being the breath, the native offspring and issue of it: NECESSARY, for making

our calling and election sure; for they are, though no plea, yet, a good *evidence* for heaven; or an argument confirming our assurance and hope of salvation. Necessary, to the maintaining of inward peace and comfort, though not as the ground or foundation, yet as effects, fruits, and concomitants of faith: Necessary, in order to our entertaining communion with God, even in this life: for, "If we say we have fellowship with him, and walk in darkness, we lie and do not the truth." Necessary, to the escaping of judgments, and to the enjoying of many promised blessings; particularly there is a necessity of order and method, that one be holy ere he can be admitted to see and enjoy God in heaven; that being a disposing mean, preparing for the salvation of it, and the King's high-way chalked out for the redeemed to walk in to the city. Necessary, to adorn the gospel, and grace our holy calling and profession. Necessary further, for the edification, good, and comfort of fellow-believers. Necessary to prevent offence, and to stop the mouths of the wicked; to win likewise the unbelieving, and to commend Christ, and his ways, to their consciences. Necessary, finally, for the establishment, security, and glory of churches and nations. Though we firmly believe holiness necessary upon all these, and more accounts, and that the Christian ought to live in the continued exercise of gospel repentance, which is one main constituent of gospel-holiness; yet we dare not say, A holy life is necessary in order to the obtaining of eternal happiness. For, to say nothing of the more gross sense of these words, (manifestly injurious to the free grace of our Lord Jesus Christ, by faith in whose righteousness alone we are appointed to obtain salvation from first to last) which yet is obvious enough, though we are far from imputing it to the Assembly; we cannot, however they may be explained into an orthodox meaning, look upon them as wholesome words, since they have at least an appearance of evil, being such a way of expession, as Protestant churches and divines, knowing the strong natural bias in all men towards seeking salvation, not by faith in our Lord Jesus Christ, but by works of righteousness done by themselves, and the danger of symbolizing

with Papists, and other enemies of the grace of the gospel, have industriously shunned to use, on that head: They choosing rather to call holiness and good works necessary duties of the persons justified and saved, than conditions of salvation; consequents and effects of salvation already obtained, or antecedents, disposing and preparing the subject for the salvation to be obtained, than any sort of causes, or proper means of obtaining the possession of salvation; which last honor, the scripture, for the high praise and glory of sovereign grace, seems to have reserved peculiarly unto faith: And rather to say that holiness is necessary in them that shall be saved, than necessary to salvation: That we are saved not by good works, but rather to them, as fruits and effects of saving grace: or that holiness is necessary unto salvation, not so much as a mean to the end, as a part of the end itself; which part of our salvation is necessary to make us meet for the other, that is yet behind.

Wherefore, since this way of speaking of holiness with respect to salvation, is, we conceive, without warrant in the holy scripture, dissonant from the doctrinal standards of our own and other reformed churches, as well as from the chosen and deliberate speech of reformed divines treating on these heads; and since it, being at best but PROPOSITIO MALE SONANS,* may easily be mistaken, and afterwards improved, as a shade or vehicle, for conveying corrupt sentiments, about the influence of works upon salvation: We cannot but reckon preaching the necessity of holiness in such terms, to be of some dangerous consequence to the doctrine of free grace. In which apprehension we are the more confirmed, that at this day the doctrine of Christ, and his free grace, both as to the purity and efficacy of the same, seems to be much on the wane, and popery, with other dangerous errors and heresies destructive of it, on the waxing; which certainly calls aloud to the Churches of Christ, and to his ministers in particular, for the more zeal, watchfulness, and caution, with reference to the interests of truth; and that especially at such a time,

* A proposition sounding bad.

"Cum hereticis nec nomina habeamus communia, ne eorum errori favere videamur."*

If in any case, certainly in framing acts and standards of doctrine, there is great need of delicacy in the choice of words: For the words of the Holy Ghost in scripture, under which we include such as in meaning and import are equivalent to them, being an ordinance of divine institution, for preserving the truth of the gospel, if these be once altered or varied, all the wisdom and vigilance of men will be ineffectual to that end. And it is well known, by costly experience to the churches of Christ, that their falling in with the language or phrase of corrupt teachers, instead of serving the interest of truth, which never looks so well as in its own native simplicity, does but grieve the stable and judicious, stagger the weak, betray the ignorant, and, instead of gaining, harden and open the mouths of adversaries. And that it is said in a text, "They do it to obtain a corruptible crown, but we an incorruptible," will not warrant the manner of speech in the query: For the word in the original, signifies only to Receive or Apprehend, being accordingly rendered in all Latin versions we have seen, and in our own translation, in the verse immediately preceding, viz. "One receiveth the prize;" and though the word did signify to OBTAIN, in the most strict and proper sense, it could not make for the purpose, unless it were made of the believer's obtaining the incorruptible crown, not by faith, but by works. And that an ill-chosen word in a standard may prove more dangerous to the truth, than one not so justly rendered in a translation, with several other things on this head, might be made very evident, were it not that we have been, we fear, tedious on it already.

QUERY VIII. *Is knowledge, and persuasion that Christ died for me, and that he is mine, and whatever he did and suffered, he did and suffered for me, the direct act of faith, whereby a sinner is united to Christ, interested in him, instated in God's covenant of grace? Or, is*

* When we should avoid not only the sentiments but the *language* of the erroneous, lest we seem to favor their error.—*Reviser.*

that knowledge a persuasion included in the very essence of that justifying act of faith?

Answ. The query, it is evident, exceedingly narrows the import and design of the Representation in the place referred to: Par. 7. For there we assert nothing positively concerning the passages relating to faith, but remonstrate against condemning them, as what to us seemed to hurt the appropriating act of faith, and to fix a blot upon the reformation, reformed churches and divines, who had generally taught concerning faith, as in the condemned passages; all which we might say, without determining whether the persuasion spoken of in the query, was the very direct and formal act of justifying faith, yea or no. But now since the query is put so close, and since the matter in question is no other than the old protestant doctrine on that head, as we shall endeavor to make appear, the reverend commission, we humbly conceive, cannot take it amiss, we, in the first place, inquire into the true sense and meaning of this way of speaking of faith, that we are now questioned about.

The main of the condemned passages, the query refers to, runs not in the order therein set down, but as follows: "Believe on the Lord Jesus Christ, and thou shalt be saved; that is, be verily persuaded in your heart that Christ Jesus is yours, and that you shall have life and salvation by him; That whatever Christ did for the redemption of mankind, he did it for you:" being in matter the same with what has been commonly taught in the protestant churches, and in words of the renowned Mr. John Rogers of Dodham (a man so noted for orthodoxy, holiness, and the Lord's countenancing of his ministry, that no sound protestants in Britain or Ireland, of what denomination soever, would in the age wherein he lived, have taken upon them to condemn as erroneous) his definition of faith, which we have as follows; "A particular persuasion of my heart, That Christ Jesus is mine, and that I shall have life and salvation by his means; That whatsoever Christ did for the redemption of mankind, he did it for me," Doctrine of faith, page 23. Where one may

see, though the difference in words be almost none at all, yet it runs rather stronger with him, than in the Marrow.

In which account of saving faith, we have, First, The general nature of it, viz. a real persuasion, agreeing to all sorts of faith whatsoever; for, it is certain, whatever one believes he is verily persuaded of. More particularly, it is a persuasion in the heart, whereby it is distinguished from a general, dead, and naked assent in the head, which one gives to things that no way affect him, because he reckons they do not concern him: "But with the heart man believes" here; "If thou believest with all thine heart," says the scripture, Acts 8: 37. Rom. 10: 10. For as a man's believing in his heart the dreadful tidings of the law, or its curse, imports not only an assent to them as true, but a horror of them as evil; so here, the being persuaded in one's heart of the glad tidings of the gospel, bears not only an assent unto them as true, but a *relish* of them as good.

Then we have the most special nature of it, viz. an appropriating persuasion, or a persuasion, with application to a person's self, that Christ is his, &c. The particulars whereof, are, First, That Christ is yours: the ground of which persuasion is the offer and grant of Christ as a Saviour in the word, to be believed in for salvation, by all to whom the gospel is made known: By which offer, and setting forth of Christ as a Saviour, though before we believe, we, wanting union with him, have no actual or saving interest in him; yet he is in some sense ours, namely, so as it is lawful and warrantable for us, not for fallen angels, to take possession of him, and his salvation, by faith; without which, our common interest in him as a Saviour, by virtue of the offer and grant in the word, will avail us nothing. But though the call and offer of the gospel, being really particular, every one, both in point of duty, and in point of interest, ought to appropriate, apply, or make his own the thing offered by believing, they having good and sufficient warrant in the word to do so; yet it is either neglected and despised, or the truth and sincerity of it suspected and called in question, until the Holy Spirit, by setting home the word of the gospel with such a

measure of evidence and power as is effectual, satisfies the convinced sinner, that, with application to himself in particular, "it is a faithful saying, worthy of all acceptation, that Jesus Christ came to save sinners;" and enables him to believe it. Thus the persuasion of faith is begot, which is always proportioned to the measure of evidence and power from above, that sovereign grace is pleased to put forth for working it.

The next branch of the persuasion is, That you shall have life and salvation by him, namely, the life of holiness, as well as of happiness; salvation from sin, as well as from wrath, not in heaven only, but begun, carried on here, and completed, hereafter: The true notion of life and salvation, according to the scriptures, and as Protestant divines are wont to explain it. Wherefore this persuasion of faith is inconsistent with an unwillingness to part with sin, a bent or purpose of heart to continue in it. There can be little question, we apprehend, whether this branch of the persuasion belongs to the nature of justifying faith: For salvation being above all things in the sensible sinner's eye, he can never believe any thing to his satisfaction, without he sees ground to believe comfortably concerning it: Few therefore will, we conceive, differ from Dr. Collin's laying it down as a conclusion on this very head, namely, "That a Christian cannot have true, saving, justifying faith, unless he doth (I, says he, do not say, unless he think he doth, or unless he saith he doth, but unless he *doth*) believe, and is persuaded that God will pardon his sins," (Cordial, part 1. page 208. Further, this believing on the Son for life and salvation, is the same with receiving of him (as this last is explained by the Holy Spirit himself, John 1: 12.) and likewise evidently bears the soul's resting on Christ for salvation: For it is not possible to conceive a soul resting on Christ for salvation, without a persuasion that it shall have life and salvation by him; namely, a persuasion of the same measure and degree, as resting is.

The third branch of the persuasion, That whatsoever Christ did for the redemption of mankind, he did it for you; being much the same in other words, with those of

the apostle, "Who loved me, and gave himself for me;" and coming in the last place, we think none will question, but whosoever believes in the manner before explained, may, and ought to believe this in the like measure, and in the same order: And it is certain, all who receive and rest on Christ for salvation, believe it, if not explicitly, yet virtually and really.

Now, as this account of justifying faith runs in terms much less strong, than those of many eminent Protestant divines, who used to define it by a persuasion of God's love; of his special mercy to one's self; of the remission of his sins, &c. so it is the same for substance and matter, though the words be not the same, with that of our shorter Catechism, viz. A receiving and resting upon Christ alone for salvation, as he is offered to us in the gospel. Where it is evident, the offer of Christ to us, though mentioned in the last place, is to be believed first: For till the soul be persuaded, that Christ crucified is in the gospel set forth, offered, and exhibited to it, as if expressed by name, there can be no believing on him: And when the offer is brought home to a person by the Holy Ghost, there will be a measure of persuasion that Christ is his, as above explained; And that receiving, or believing in, and resting on him for life and salvation by him, was said already. But more directly to the query,

We answer, 1mo. Since our reformers and their successors, such as Luther, Calvin, Melancthon, Beza, Bullinger, Bucer, Knox, Craig, Melvil, Bruce, Davidson, Forbes, &c. men eminently endued with the Spirit of truth, and who fetch their notions of it immediately from the fountain of the holy scripture, the most eminent doctors and professors of theology that have been in the Protestant churches, such as, Ursinus, Zanchius, Junius, Piscator, Rollock, Danæus, Wendelinus, Chamierus, Sharpius, Bodius, Pareus, Altingius, Triglandii (Gisbertus and Jacobus) Arnoldus, Maresius, the four professors of Leyden, viz. Wallæus, Heidegerus, Essenius, Turrentinus, &c. with many eminent British divines, such as Perkins, Pemble, Willet, Gouge, Roberts, Burgess, Owen, &c. The churches themselves of Helvetia, the Palatinate, France,

Holland, England, Ireland, Scotland, in their standards of doctrine; all the Lutheran churches, who in point of orthodoxy and faith, are second to none; the renowned synod of Dort, made up of eminent divines, called and commissioned from seven reformed states and kingdoms, besides those of the several provinces of the Netherlands. Since these, we say, all of them stand for that special fiducia, confidence, or appropriating persuasion of faith spoken of in the condemned passages of the Marrow, upon which this query is raised; the synod of Dort, besides the minds of the several delegates on this head, in their several suffrages about the five articles, declaring themselves plainly, both in their final decisions concerning the said articles, and in their solemn and ample approbation of the Palatine catechism, as agreeable to the word of God in all things, and as containing nothing that ought to be either altered or amended: which catechism being full and plain, as to this persuasion of faith, has been commented upon by many great divines, received by most of all the reformed churches, as a most excellent compend of the orthodox christian doctrine; and praticularly by the church of Scotland, as the reverend Mr. Robert Wodrow, lately told his present majesty, King George, in the dedication of his history: and since we, with this whole church and nation, are, by virtue of the awful tie of the oath of God in our national covenant, bound ever to abhor and detest the Popish general and doubtsome faith, with all the erroneous decrees of Trent; among which (in opposition to the special FIDUCIA of faith therein condemned) this is established; being by Protestants, so called, mainly for their denying and opposing the confidence and persuasion of faith, with application to one's self, now in question; by which renunciation our forefathers, no doubt, pointed at, and asserted to be held and professed as God's undoubted truth and verity, that particular and confident, or assured faith, then commonly known and maintained in this church, as standing plain and express in her standards; to the possession and defence of which, they in the same covenant promising and swearing by the great name of the Lord our God, bound

themselves and us: and since the same persuasion of faith, however the way of speaking on that head is come to be somewhat altered, was never by any judicatory of a reformed church, until now, denied or condemned. Considering all these things, we say, and of what dangerous consequence such a judicial alteration may be, we cannot, we dare not consent unto the condemnation of that point of doctrine: For we cannot think of charging error and delusion in a matter of such importance, upon so many Protestant divines, eminent for holiness and learning: upon the Protestant churches; and upon our own forefathers, so signally owned of the Lord; and also on the standards of Protestant doctrine in this church, for nigh an hundred years after her reformation: else, if we should thus speak, we are persuaded we should offend against the generation of his children. Nor can it ever enter into our minds, that the famous Assembly of Westminster had it so much as once in their thoughts to depart in this point from the doctrine of their own, and of this church, which they were all of them by the strongest ties bound to maintain: or to go off from the synod of Dort, which had but so lately before them settled the Protestant principles as to doctrine; and by so doing, yield up to Socinians, Arminians, and Papists, what all of them have a mortal aversion to, namely, the special FIDUCIA, or appropriating persuasion of faith, which Protestant divines before and since that time, contended for to their utmost, as being not only a precious truth, but a point of vast consequence to religion. And we are sure, the Assemblies of this church understood, and received their Confessions and Catechisms, Larger and Shorter, as entirely consistent with our confessions and catechisms, before that time, as we have already made evident in our representation from the acts of Assembly, receiving and approving the Westminster Confession and Catechisms.

Answer 2do. It is to be considered, that most of the words of the Holy Ghost made use of in the Old and New Testament, for expressing the nature of faith and believing, do import the confidence or persuasion in question: And that confidence and trust in the Old Testament, are

expounded by faith and believing in the New; and the same things attributed to the former; that diffidence and doubting are in their nature, acts and effects, contrary to faith; that, peace and joy are the native effects, of believing: that the promises of the gospel, and Christ in his priestly office therein held forth, are the proper object of justifying faith: that, faithfulness in God, and faith in the believer, being relatives, and the former the ground of the latter, our faith should answer to his faithfulness, by trusting to his word of promise for the sake of it: that, it is certain, a believer in the exercise of justifying faith, does believe *something* with reference to his own salvation, upon the ground of God's promise; which if it be not to this purpose, that now Christ is and will be a Saviour to him, that he shall have life and salvation by him, we are utterly at a loss to conceive what it can be: that, persuasion, confidence, and assurance, are so much attributed to faith in the scripture, and the saints in scripture ordinarily express themselves in their addresses to God, in words of appropriation: and finally, that according to our Larger Catechism, faith justifies a sinner in the sight of God, as an instrument, receiving and applying Christ, and his righteousness held forth in the promise of the gospel, and resteth thereupon for pardon of sin, and for accepting and accounting one's person righteous before God for salvation; which, how faith can do without some measure of the confidence or appropriating persuasion we are now upon, seems extremely hard to conceive. Upon these considerations, and others, too long to be here inserted, we cannot but think, that confidence, or trust in Jesus Christ, as our Saviour, and the free grace and mercy of God in him as crucified, offered to us in the gospel for salvation (including justification, sanctification, and future glory) upon the ground and security of the divine faithfulness, plighted in the gospel promise; and upon the warrant of the divine call and command to believe in the name of the Son of God: Or, which is the same in other words, A persuasion of life and salvation, from the free love and mercy of God, in and through Jesus Christ; a crucified Saviour offered to us upon the security and warrant aforesaid, is

the very direct, uniting, justifying and appropriating act of faith, whereby the convinced sinner becomes possessed of Christ, and his saving benefits, instated in God's covenant and family: Taking this always along, as supposed, that all is set home and wrought by the Holy Spirit, who brings Christ, his righteousness, salvation, and the whole fulness, nigh to us in the promise and offer of the gospel; clearing at the same time our right and warrant to intermeddle with all, without fear of vicious intromission, encouraging and enabling to a measure of confident application, and taking home of all to ourselves freely, without money, and without price.

This confidence, persuasion, or whatever other name it may be called by, we take to be the very same with what our Confession and Catechism call accepting, receiving, and resting on Christ offered in the gospel for salvation; and with what polemic and practical divines call "Fiducia specialis misericordiæ, fiducial application, fiducial apprehension, fiducial adherence, recumbence, affiance, fiducial acquiescence, appropriating persuasion," &c. All which, if duly explained, would issue in a measure of this confidence or persuasion we have been speaking of. However we are fully satisfied, this is what our fathers and the body of protestant divines, speaking with the scriptures, called the Assurance of faith. That once burning and shining light of this church, Mr. John Davidson, though in his catechism he defines faith by a hearty assurance that our sins are freely forgiven us in Christ; or a sure persuasion of the heart, that Christ, by his death and resurrection, hath taken away our sins, and clothing us with his own perfect righteousness, has thoroughly restored us to the favor of God; which he reckoned all one with a hearty receiving of Christ offered in the gospel for the remission of sins: yet, in a former part of the same catechism, he gives us to understand what sort of assurance and persuasion it was, he meant, as follows, "And certain it is," says he, "that both the enlightening of the mind to acknowledge the truth of the promise of salvation to us in Christ; and the sealing up of the certainty thereof in our hearts and minds, (of which two part, as it were, faith consists,)

are the works and effects of the Spirit of God." In like manner, in our Confession of Faith, art. 3. 12. it is called "An assured faith in the promise of God, revealed to us in his word; by which faith we apprehend Christ Jesus, with the graces and benefits promised in him. This faith, and the assurance of the same, proceeds not from flesh and blood." And in our first catechism, commonly called Calvin's catechism, faith is defined by a sure persuasion and steadfast knowledge of God's tender love towards us, according as he has plainly uttered in the gospel, that he will be a Father and Saviour to us, through the means of Jesus Christ. And again, faith which God's Spirit worketh in our hearts, assuring of God's promise, made to us in his holy gospel. In the Summula Catechismi, or Rudimenta Pietatis, to the question, Quid est fides? the answer is, Cum mihi persuadeo Deum me omnesque sanctos amare, nobisque Christum cum omnibus suis bonis gratis donare; and in the margin, Nam in fide duplex persuasio, 1. De amore Dei egra nos. 2. De dei beneficius qua ex amore fluunt, Christo nimirum, cum omnibus sui bonis, &c. And to that question, Quomodo fide percipimus, et nobis applicamus corpus Christi crucifixi? the answer is, Dum nobis persuademus Christi mortem et crucifixionem non minus ad nos pertinere quam si ipsi nos pro peccatis nostris crucifixi essemus. Persuasio autem hæc est veræ fidei. From all which it is evident, they held, that a belief of the promises of the gospel, with application to one's self, or a confidence in a crucified Saviour, for a man's own salvation, is the very essence of justifying faith; or, that we become actually possessed of Christ, remission of sins, &c. in and by the act of believing, or confidence in him, as above explained. And this with them was the assurance of faith, which widely differs from the Antinomian sense of the assurance or persuasion of faith, which is, that Christ, and pardon of sin, are ours, no less before believing, than after; a sense which we heartily disclaim.

Whether these words in the query, viz. Or, is that knowledge a persuasion included in the very essence of that justifying act of faith? be exegetic of the query, We

answer, That we have already explained the persuasion of faith by us held, and do think, that in the language of faith, though not in the language of philosophy, knowledge and persuasion, relating to the same object, go hand in hand in the same measure and degree.

It is evident, that the confidence or persuasion of faith, for which we plead, includes, or necessarily and infallibly infers consent and resting, together with all the blessed fruits and effects of faith, in proportion to the measure of it. And that we have mentioned consent, we cannot but be the more confirmed in this matter, when we consider, that such a noted person as Mr. Baxter, though he had made the marriage consent to Christ, as King and Lord, the formal act of justifying faith, as being an epitome of all gospel obedience, including and binding to all the duties of the married state, and so giving right to all the privileges; and had thereby, as well as by his other dangerous notions about justification and other points connected therewith, scattered through his works, corrupted the fountain, and endangered the faith of many; yet, after all, came to be of another mind, and had the humility to tell the world so much: For Mr. Cross informs us, (Sermon on Rom. 4: 2. page 148,) That Mr. Baxter in his little book against Dr. Crisp's error, says, "I formerly believed the formal nature of belief to lie in consent; but now I recant it: I believe (says he) it lies in *trust;* this makes the right to lie in the object; for it is, I depend on Christ as the matter or merit of my pardon, my life, my crown, my glory."

There are two things further, concerning this persuasion of faith, that would be adverted to: One is, that it is not axiomatical, but real, *i. e.* the sinner has not always, at his first closing with Christ, nor afterwards, such a clear, steady, and full persuasion that Christ is his, that his sins are forgiven, and he eventually shall be saved; as that he dare profess the same to others, or even positively assert it within himself: Yet, upon the first saving manifestation of Christ to him, such a persuasion and humble confidence is begotten, as is real and relieving, and particular as to himself, and his own salvation,

and which works a proportionable hope as to the issue; though through the humbling impressions he has of himself, and his own guilt at the time, the awe of God's majesty, justice, and holiness on his spirit, and his indistinct knowledge of the doctrine of the gospel, with the grounds and warrants of believing therein contained, he fears to express it directly and particularly of himself. The other is, that, whatever is said of the habit, actings, strength, weakness, and intermittings of the exercise of saving faith, the same is to be said of this persuasion in all points. From all which it is evident, the doubts, fears, and darkness, so frequently to be found in true believers, can very well consist with this persuasion in the same subject: For though they may be and often are in the believer, yet they are not of his faith, which in its nature and exercise is as opposite to them as light is to darkness, the flesh to the spirit; which though they be in the same subject, yet as contrary the one to the other, Gal. 5: 17. And therefore faith wrestles against them, though with various success, it being sometimes so far overcome and brought under by the main force, and much superior strength of prevailing unbelief, that it cannot be discerned more than the fire is, when covered with ashes, or the sun, when wrapt up in thick clouds. The confidence and persuasion of faith, being in many, at first especially, but as the grain of mustard seed cast into the ground, or like a spark amidst the troubled sea of all manner of corruption and lusts, where the rolling waves of unbelieving doubts and fears, hellish temptations and suggestions, and the like, moving on the face of that depth, are every now and then going over it; and, were there not a divine hand and care engaged for its preservation, would effectually extinguish and bury it: What wonder, that in such a case it many times cannot be discerned? Yet will it still hold so much of the exercise of justifying faith, so much persuasion. Yea, not only may a believer have this persuasion, and not know of it for the time, (as say Collins, Roberts, Amesius, and others, who distinguish the persuasion from the sense of it,) but he, being under the power of temptation and confusion of mind, may resolutely deny he has

any such persuasion or confidence; while it is evident to others at the same time, by its effects, that he really has it: For which, one may, among others, see the holy and learned Mr. Halyburton, in his Inquiry into the nature of God's act of justification, page 27. And if one would see the consistence of faith's persuasion with doubting, well discoursed and illustrated, he may consult Downhame's Christian Warfare, Part 2. lib. 2. page 134, &c. But we

Answer, 3dly, There is a full persuasion and assurance, by reflection, spiritual argumentation, or inward sensation, which we are far from holding to be of the essence of faith; but this last, being mediate, and collected by inference, as we gather the cause from such signs and effects as give evidence of it, is very different from that confidence or persuasion, by divines called the Assurance of Faith. Sanctification, says Rutherford, does not evidence justification, as faith doth evidence it, with such a sort of clearness, as light evidenceth colors, though it be no sign, or evident mark of them; but as smoke evidenceth fire, and as the morning star, in the east, evidenceth the sun will shortly rise; or as the streams prove there is a head-spring whence they issue; though none of these make what they evidence visible to the eye: So doth sanctification give evidence of justification, only as marks, signs, effects, give evidence of the cause. He calls it a light of arguing, and of heavenly logic, by which we know, That we know God by the light of faith, because we keep his commandments. In effect, says he, "we know rather the person must be justified, in whom these gracious evidences are by hear-say, report, or consequence, than that we know, or see justification or faith itself in abstracto: But the light of faith, the testimony of the spirit by the operation of free grace, will cause us, as it were, with our eyes see justification and faith, not by report, but as we see the sun-light. Again, he says, We never had a question with Antinomians, touching the first assurance of justification, such as is proper to the light of faith. He (Cornwall) might have spared all his arguments, to prove that we are first assured of our justification by faith, not

by good works; for we grant the arguments, of one sort of assurance, which is proper to faith; and they prove nothing against another sort of assurance by signs and effects, which is also divine." Further, as to the difference between these two kinds of assurance, the assurance of faith has its object and foundation without the man, but that of sense has them within him: The Assurance of Faith looks to Christ, the promise and covenant of God, and says, "This is all my salvation, God has spoken in his holiness, I will rejoice." But the Assuarnce of Sense looks *inward* at the works of God, such as the person's own graces, attainments, experiences, and the like. The Assurance of Faith, giving an evidence to things not seen, can claim an interest in, and plead a saving relation to a hiding, withdrawing God; Zion said, "My Lord hath forgotten me." And the spouse, "I opened to my beloved; but my beloved had withdrawn himself, and was gone." So he may be a forgetting and withdrawing God to my feeling; and yet to my faith, my God, and my Lord, still, says holy Rutherford; even the wife may believe the angry and forsaking husband, is still her husbnnd. But on the other hand, the assurance of sense is the evidence of things seen and felt. The one says, "I take him for mine;" the other says, "I feel he is mine:" The one says with the church, "My God (though he cover himself with a cloud, that my prayer cannot pass through, yet) will hear me;" The other, "My God has heard me;" The one says, "He will bring me forth to the light, and I shall behold his righteousness:" The other, "He has brought me forth to the light: and I do behold his righteousness:" The one says, "Though he should kill me, yet will I trust in him;" The other, "He smiles and shines on me, therefore will I love him, and trust in him."

Upon the whole, we humbly conceive, Were the nature and grounds of faith's persuasion, more narrowly and impartially, under the guidance of the Spirit of truth, searched into, and laid open; it would, instead of discouraging weak Christians, exceedingly tend to the strengthening and increase of faith; and consequently have a mighty influence on spiritual comfort, and true gospel holi-

ness, which will always be found to bear proportion to faith, as effects do to the efficacy and influence of their causes.*

QUERY IX. *What is that act of faith, by which a sinner appropriates Christ, and his saving benefits to himself?*

ANSW. This question being plainly and fully answered, in what is said on the immediately foregoing, we refer thereto, and proceed to the tenth.

QUERY X. *Whether the revelation of the divine will, in the word, affording a warrant to offer Christ unto all, and a warrant to all to receive him, can be said to be the Father's making a deed of gift and grant of Christ unto all mankind? Is this grant made to all mankind by sovereign grace? And, whether is it absolute or conditional?*

ANSW. Here we are directed to that part of our Representation, where we complain that the following passage is condemned, viz. "The Father hath made a deed of gift or grant unto all mankind, that whosoever of them shall believe in his Son shall not perish;" and where we say, "That this treatment of the said passage seems to encroach on the warrant aforesaid, and also upon sovereign grace, which hath made this grant, not to devils, but to men, in terms than which none can be imagined more extensive," Par. 8. agreeable to what we have already said in our Representation. We answer to the first part of the

* Will not a careful and candid perusal of the preceding answer to the VIII. Query, extort the conviction and acknowledgment, that the view of saving faith given in this book, is no antiscriptural or *particular* view; that, in accordance with the will of God, it is the *only* view, by the exhibition of which from the pulpit and the press, the church is extended, truly revived and consoled in any age; and that, though groaning in the house of its friends for more than a century under discordant sentiments, it has, notwithstanding, tones which have beat, and *will* beat, in unison with the scriptural feelings of the people of God, to the end of time?—*Reviser.*

question, that by the deed of gift or grant unto all mankind, we understand no more than the revelation of the divine will in the word, affording warrant to offer Christ to all, and a warrant to all to receive him. For although we believe the purchase and application of redemption, to be peculiar to the elect, who were given by the Father to Christ, in the counsel of peace; yet the warrant to receive him, is common to all: ministers, by virtue of the commission they have received from their great Lord and Master, are authorized and instructed to go and preach the gospel to every creature, that is, to make a full, free and unhampered offer of him, his grace, and righteousness, and salvation, to every rational soul, to whom they may in providence have access to speak. And though we had a voice like a trumpet, that could reach all the corners of the earth, we think we would be bound, by virtue of our commission, to lift it up, and say, 'To you, O men, do we call, and our voice is to the sons of men. God hath so loved the world, that he gave his only-begotten Son, that whosoever believes in him, should not perish, but have everlasting life,' John 3: 16. And although this deed of gift and grant, 'That whosoever believeth in Christ, shall not perish,' &c. is neither in our Representation, nor in the passages of the book condemned on that head, called a "Deed of gift, and grant of Christ;" yet, being required to give our judgment in this point, we think, that agreeable to the holy scriptures, it may be so called, as particularly appears from the text last cited, John 3: 16. where, by the "giving of Christ," we understand, not only his eternal destination by the Father, to be the Redeemer of an elect world, and his giving him unto the death for them, in the fulness of time; but more especially, a giving of him in the word, unto all, to be received and believed in: The giving here, cannot be a giving in possession, which is peculiar only unto them, who actually believe, but it must be such a giving, granting, or offering, as warrants a man to believe or receive the gift; and must therefore be anterior to actual believing: This is evident enough from the text itself, He gave him, "That whosoever believeth in him, should not perish," &c. The con-

text also, to us, puts it beyond controversy; the brazen serpent was given, and lifted up as a common good to the whole camp of Israel, that whosoever in all the camp, being stung by the fiery serpents, looking thereunto, might not die, but live; so here, Christ is given to a lost world, in the word, that whosoever believes in him, should not perish, &c. And in this respect, we think, Christ is a common Saviour, and his salvation is a common salvation; and it is "glad tidings of great joy, unto all people," that unto us (not to angels that fell) this Son is given, and this Child is born, whose name is called Wonderful," &c. Isa. 9: 6.

We have a scripture also to this purpose, John 6: 32. where Christ speaking to a promiscuous multitude, makes a comparison between himself and the manna that fell about the tents of Israel in the wilderness, and says, "My Father giveth you the true bread from heaven." As the simple raining of the manna about their camp, is called a giving of it, verse 31. before it was tasted, or fed upon; so the very revelation and offer of Christ is called (according to the judicious Calvin on the place) a giving of him, ere he be received and believed on.

Of his giving of Christ to mankind lost, we read also, 1 John 5: 11. "And this is the record, that God hath given unto us eternal life; and this life is in his son." This giving in the text, is not, we conceive, a giving in possession, in greater or lesser measure; but a giving by way of grant and offer, whereupon one may warrantably take possession; and the party to whom, is not the election only, but lost mankind: For the record of God here, must be such a thing as warrants all to believe on the Son of God. But it can be no such warrant, to tell, That God hath given eternal life to the elect: For the making of a gift to a certain select company of persons, can never be a warrant for all men to receive or take possession of it. This will be further evident, if we consider, That the great sin of unbelief lies, in not believing this record of God; "He that believes not, hath made God a liar, (says the apostle, ver. 10.) because he believes not the record that God gave of his Son;" and then it followeth, ver. 11.

"And this is the record, that God hath given to us eternal life," &c. Now, are we to think, that the rejecting of the record of God, is a bare disbelieving of this proposition, That God hath given eternal life unto the elect? No, surely; for the most desperate unbelievers, such as Judas, and others, believe this; and their belief of it adds to their anguish and torment: Or, do they by believing this, set to their seal that God is true? No, they still continue, notwithstanding of all this to make him a liar, in not believing this record of God, That to lost mankind, and to themselves in particular, God hath given eternal life, by way of grant, so as they, as well as others, are warranted and welcome; and every one to whom it comes, on their peril, required by faith to receive, or take possession of it. By not receiving this gifted and offered remedy, with application and appropriation, they fly in the face of God's record and testimony; and therefore do justly and deservedly perish, seeing the righteousness, salvation, and kingdom of God, was brought so near to them, in the free offer of the gospel, and yet they would not take it. The great pinch and strait, we think, of an awakened conscience, does not lie in believing, That God hath given eternal life to the elect; but in believing or receiving Christ, offered to us in the gospel, with particular application to the man himself, in scripture, called, An eating the flesh, and drinking the blood of the Son of man. And yet, till this difficulty be surmounted, in greater or lesser measure, he can never be said to believe in Christ, or receive and rest upon him for salvation. The very taking or receiving, must needs presuppose a giving of Christ; and this giving may be, and is for the most part, where there is no receiving; but there can be no receiving of Christ for salvation, where there is not revelation of Christ in the word of the gospel, affording warrant to receive him, Rom. 10:14. and then, by the effectual operation of the Spirit, persuading and enabling the sinner to embrace him upon this warrant and offer: "A man," (says the Spirit of God, John 3:27,) "can receive nothing, except it be given him from heaven." Hence, Mr. Rutherford, in his Christ dying and drawing, &c. page 442, says,

"That reprobates have as fair a warrant to believe as the elect have."

As to the second part of this question, to wit, "Is this grant made to all mankind by sovereign grace? And whether is it absolute or conditional?" We answer, that this grant made in common to lost mankind, is from sovereign grace only; and it being minister's warrant to offer Christ unto all, and people's warrant to receive him, it cannot fail to be absolutely free; yet, so as none can be possessed of Christ and his benefits till by faith they receive him.

QUERY XI. *Is the division of the law, as explained and applied in the Marrow, to be justified, and which cannot be rejected without burying several gospel truths?*

ANSW. We humbly judge, the tripartite division of the law, if rightly understood, may be admitted as orthodox: yet, seeing that which we are concerned with, as contained in our Representation, is only the division of the law, into the law of works, and the law of Christ: we say, That we are still of opinion, that this distinction of the law is carefully to be maintained; in regard that by the law of works, we, according to the scripture, understand the covenant of works, which believers are wholly and altogether delivered from, although they are certainly under the law of the ten commands in the hand of a Mediator: And if this distinction of the law thus applied, be overthrown and declared groundless, several sweet gospel truths must unavoidably fall in the ruins of it. For instance, if there be no difference put between the law as a covenant, and the law as a rule of belief to believers in the hand of Christ; it must needs follow, That the law still retains its covenant form with respect to believers, and that they are still under the law in this formality, contrary to scripture, Rom. 6: 14. and 7: 1, 2, 3. and to the Confession of Faith, chap. 19. § 6. It would also follow, That the sins of believers are still to be looked upon as breaches of the covenant of works; and consequently, that their sins not only deserve the wrath and curse of God, (which is a most certain truth,) but also makes them

actually liable to the wrath of God, and the pains of hell for ever; which is true only of them that are in a state of black nature, Lesser Catechism, quest. 19. and contrary to Confession of Faith, chap. 19. § 1. It will likewise follow, that believers are still to eye God as a vindictive and wrathful Judge, though his justice be fully satisfied in the death and blood of their blessed Surety, apprehended by faith. These and many other sweet gospel truths, we think, fall in the ruins of the foresaid distinction condemned as groundless.

QUERY XII. *Is the hope of heaven, and fear of hell, to be excluded from the motives of the believer's obedience? And if not, how can the Marrow be defended that expressly excludes them, though it should allow of other motives?*

ANSW. Here we are referred to the third particular head, wherein we think the Marrow injured by the Assembly's act, which for brevity's sake we do not transcribe: But, agreeable both to our Representation and the scope of the Marrow, we answer, That, taking heaven for a state of endless felicity, in the enjoyment of God in Christ, we are so far from thinking, that this is to be excluded from being a motive of the believer's obedience, that we think it the chief end of man, next to the glory of God, Psalm 73: 25. "Whom have I in heaven, but thee?" &c. Heaven, instead of being a reward to the believer, would be a desolate wilderness to him, without the enjoyment of a God in Christ; the Lord God and the Lamb are the light of that place; God himself is the portion of his people; he is their shield, and exceeding great reward. The very cope-stone of the happiness of heaven lies in being for ever with the Lord, and in beholding of his glory; and this indeed the believer is to have in his eye, as the recompense of reward, and a noble motive of obedience: But, to form conceptions of heaven, as a place of pleasure and happiness, without the former views of it, and to fancy that this heaven is to be obtained by our own works and doings, is unworthy of a believer, a

child of God, in regard it is slavish, legal, mercenary, and carnal.

As for the fear of hell, its being a motive of the believer's obedience, we reckon it one of the special branches of that glorious liberty wherewith Christ hath made his people free, that they yield obedience to the Lord; not out of slavish fear of hell and wrath, but out of a child-like love and willing mind, Confes. chap. 20. §. 6. "Christ hath delivered us out of the hands of our enemies, that we might serve him without fear, in holiness and righteousness, all the days of our lives," Luke 1: 74, 75. A filial fear of God, and of his fatherly displeasure, is worthy of the believer being a fruit of faith, and of the spirit of adoption; but a slavish fear of hell and wrath, from which he is delivered by Christ, is not a fruit of faith, but of unbelief. And in so far as a believer is not drawn with love, but driven on in his obedience with a slavish fear of hell, we think him, in so far, under a spirit of bondage. And judging this to be the Marrow's sense of rewards and punishments with respect to a believer, we think it may and ought to be defended.

And this doctrine, which we apprehend to be the truth, stands supported, not only by scripture and our Confession of Faith, but also by the suffrages of some of our soundest divines: For instance, Mr. Rutherford; "Believers (says he) are to be sad for their sins, as offensive to the authority of the Lawgiver, and the love of Christ, though they be not to fear the eternal punishment of them." Christ dying and drawing, &c. page 513. For sorrow for sin, and fear for sin, are most different to us. Again, says the same author, "Servile obedience, under apprehension of legal terror, was never commanded in the spiritual law of God to the Jews, more than to us." Trial and triumph, old edit. page 107. Durham, (loco citato,) "The believer (says he) being delivered from the law as a covenant, his life depends not on the promise annexed to the law, nor is he in danger by threatenings adjoined to it, both these to believers being made void through Christ." And to conclude, We are clear of Dr. Owen's mind upon the use of the threatenings of ev-

erlasting wrath with reference unto believers, who, though he owns them to be declarative of God's hatred of sin and his will to punish it; yet, in regard the execution of them is inconsistent with the covenant, and God's faithfulness therein, says, "The use of them cannot be to beget in believers an anxious, doubting, solicitous fear about the punishment threatened, grounded on a supposition that the person fearing shall be overtaken with it, or a perplexing fear of hell fire; which, though it oft-times be a consequence of some of God's dispensations towards us, of our own sins, or the weakness of our faith, is not any where prescribed unto us as a duty, nor is the ingenerating of it in us, the design of any of the threatenings of God." His reasons, together with the nature of that fear, which the threatenings of eternal wrath ought to beget in believers, may be viewed among the rest of the authorities.

These are some thoughts that have offered to us upon the queries, which we lay before the Reverend Commission, with all becoming deference, humbly craving, That charity, which thinketh no evil, may procure a favorable construing of our words, so as no sense may be put upon, nor inference drawn from them, which we never intended. And, in regard the tenor of our doctrine, and our aims in conversation, have (though with a mixture of such sinful weakness) been sincerely pointed at the honor of the Lord Jesus, as our King, as well as Priest, as our sanctification, as well as our righteousness: We cannot but regret our being aspersed, as turning the grace of our God into lasciviousness, and casting off the obligation of the holy law of the ten commands; being persuaded that the damnation of such, as either do or teach so, is just and unavoidable, if mercy prevent it not. But now, if after this plain and ingenuous declaration of our principles, we must still lie under the same load of reproach, it is our comfort, that we have the testimony of our consciences clearing us in that matter, and doubt not but the Lord will in due time "bring forth our righteousness as the light, and our judgment as the noon-day." We only add, that we adhere to our Repre-

sentation and Petition in all points; and so much the rather, that we have already observed the sad fruits, and bad improvement made of the Assembly's deed, therein complained of.

These answers, contained in this and the sixteen preceeding pages, (viz. of the manuscript given in) are subscribed at Edinburgh, March 12th, 1722, by us,

JAMES HOG,	Minister of the Gospel at	*Carnock.*
THOMAS BOSTON,		*Etterick.*
JOHN WILLIAMSON,		*Innerask.*
JAMES KID,		*Queensferry.*
GABRIEL WILSON,		*Maxton.*
EBENEZER ERSKINE,		*Portmoak.*
RALPH ERSKINE, JAMES WARLAW,		*Dumfermline.*
HENRY DAVIDSON,		*Galashiels.*
JAMES BATHGATE,		*Orwel.*
WILLIAM HUNTER,		*Lillisleaf.*

N. B. Mr. John Bonar, Minister of the Gospel at Torphichen, being detained by indisposition, could neither attend when the Queries were given, nor the Answers returned.

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FINIS.

RECOMMENDATIONS.

THE following Recommendations have been furnished to the publisher of this edition, by Clergymen acquainted with the character of the work:

SIR,—Your attempt to re-publish the *Marrow of Modern Divinity*, by Edward Fisher, A. M., with Notes by Rev. Thomas Boston, deserves the highest encouragement. It is a work which needs no recommendation of mine. Its praise is long since in the Churches. Such eminent Divines as Boston, Hog, Caryl, Davidson, Harvey, and others, were its recommendators. The learned, judicious, and worthy Mr. Hervey, author of Theron and Aspasio, says of this book, "I never read the Marrow, with Boston's Notes, until the present time, (1755,) and I find by not having read it, I have sustained a considerable loss. It is a most valuable book: the doctrines it contains are the life of my soul, and the joy of my heart. Might my tongue or my pen be made instrumental to recommend and illustrate, to support and propagate such precious truths, I should bless the day wherein I was born. Mr. Boston's Notes on the Marrow are, in my opinion, some of the most judicious and valuable that were ever penned."

Of books uninspired this admits of no rival, on the subjects of which it treats. It contains a great deal of the marrow of revealed and gospel truth, selected from authors who were greatly honored by the Head of the Church, as Calvin, Luther, Beza, Goodwin, Grotius, &c.; and in it we have the flower of the labors of these worthies, communicated to us briefly and clearly. Its manner being in the way of conference, is fitted to afford delight to the reader, and trial as to his agreement or disagreement with the speakers. I heartily wish the book to be published, and cheerfully add my humble recommendation to the many which before have been given to the world, and it is my wish that this excellent book, so well suited to promote truth and holiness, may be blessed to the Church.

WILLIAM WILSON, *Pastor of the Associate Congregation of Monture's Run.*

With the above recommendation I heartily concur.

ALEX. DONNAN, *Pastor of the Associate Congregation of Mountpleasant and Burgetstown.*

With the above recommendations I freely concur.

J. R. KERR, *At present Stated Supply to the Associate Reformed Congregation in Pittsburgh.*

THE *Marrow of Modern Divinity* is a book which has been long read, and much prized by many christians. It is divided, by the author, into two parts. The first treats of the Covenant of Works, and the Covenant of Grace, with their use and end, both in the time of the Old Testament, and in the time of the New; with many valuable notes, by the eminent Thomas Boston.

The second part treats of the ten Commandments, with their use to both unbelievers and believers. To which is added a discussion on some points of Christian doctrine, in twelve queries proposed by the Commission of the General Assemby of the Church of Scotland, in 1721, to twelve Ministers, with their answers to said queries.

Many precious truths of the Gospel, are maintained and illustrated in this book, and, while we would not be understood as approving of every sentiment and expression contained in it, we would cheerfully recommend it as generally useful and instructive.

ROBERT BRUCE, *Pastor Associate Congregation, Pittsburgh.*

JOHN BLACK, *Pastor of the Ref. Presb. Church in Pittsburgh.*

With the above I cheerfully concur.

DAVID KÆMMERER, *Pastor of the German Evang. Protestant Church, Pittsburgh.*

WHILE I should be unwilling to adopt all the particular views of this author with respect to the nature of saving faith, or all his statements on one or two other points, I can cheerfully unite in the above recommendation of the work, and with these exceptions, add that it contains a good deal of just discrimination and many truly excellent exhibitions of the nature of gospel truth, well calculated to impart to intelligent and matured Christians a correct knowledge of the plan of the "*Great Salvation.*"

E. P. SWIFT, *Pastor of the 2nd Presbyterian Church, Pittsburgh.*

I concur in the above recommendation.

S. C. JENNINGS, *Pastor of a Presb. Cong.*

MARCH 11, 1830.

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